Rough Field Notes - Steamboat Charlie

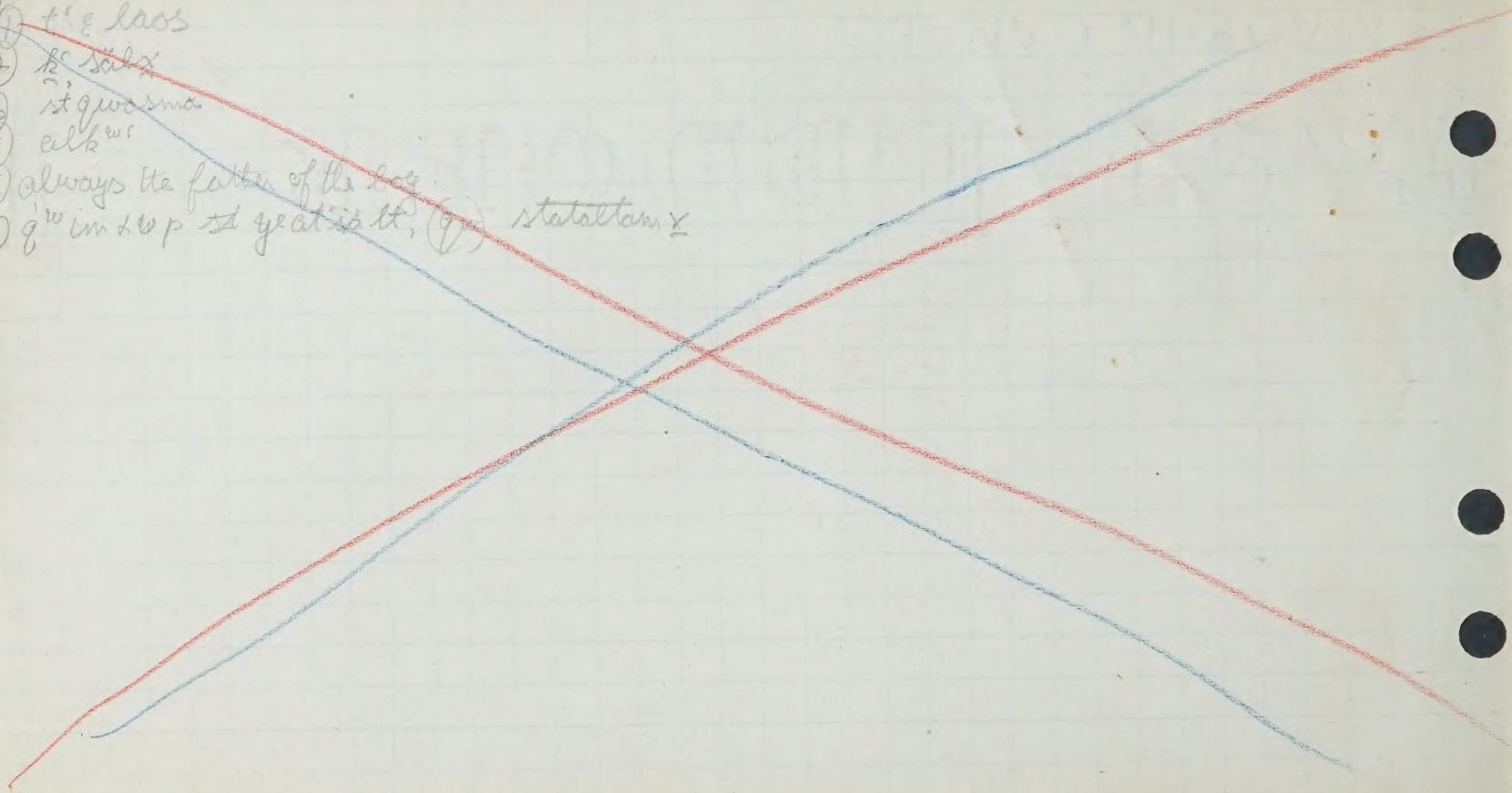
103

BR-005-1/011 (24)

Steamboat Prince

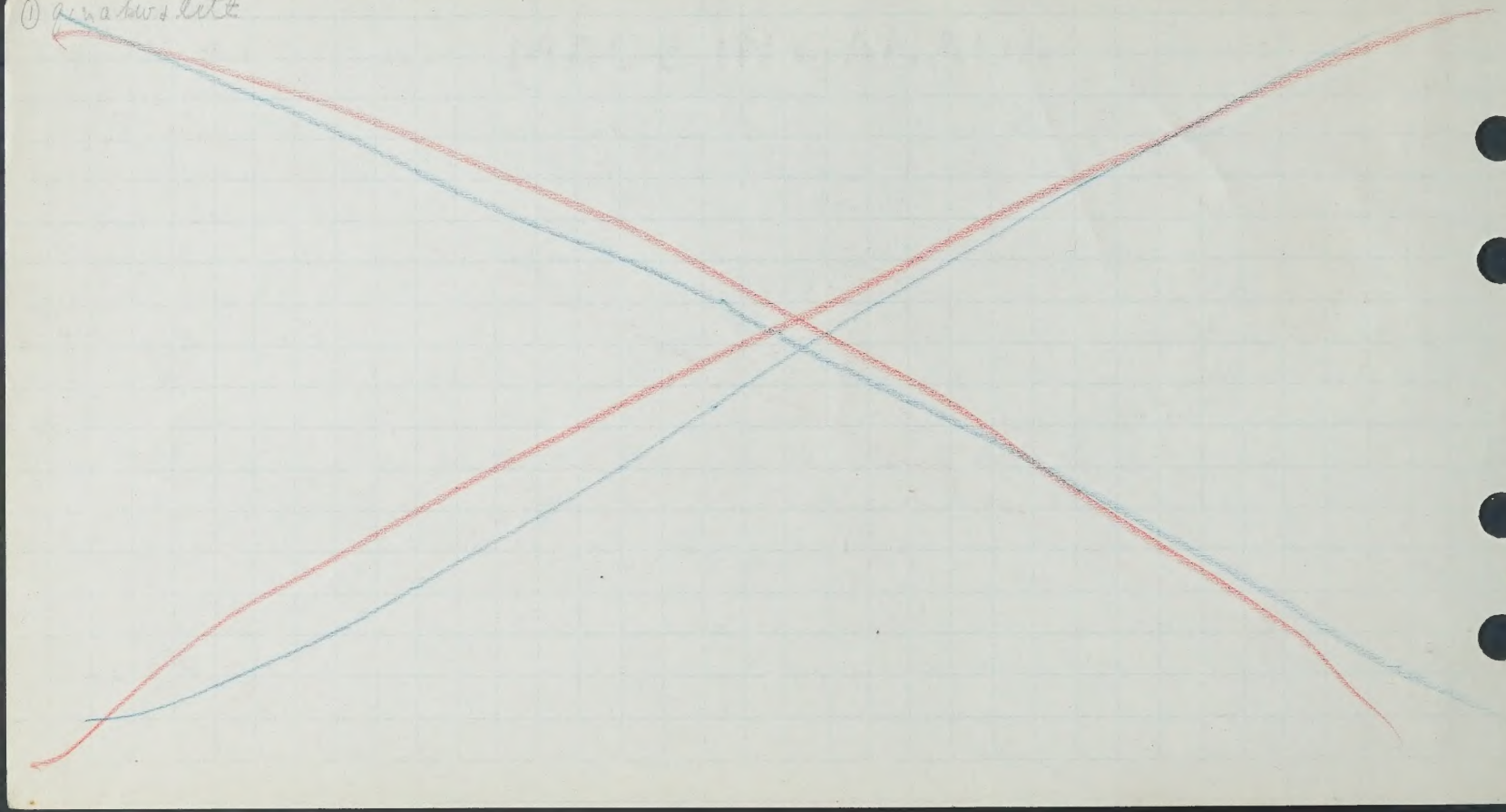
28

1. t^e laos
2. k^s sal~~x~~
3. st quocsmo
4. alk^ws
5. always the father of the boy
6. q^w im ~~x~~ wp ~~st~~ yeat^is lt, (q) statalian ~~x~~



If a person has a strong intuition he will often be wrong. A child and a dog. My informant having no child did it for a dog. Always the father of the boy speaks first to the father of the girl, suggesting the match. He then approached Annie. She talked with Charlie & they agreed. But they refused WM would have been sore if this is always the case, & the person asked hardly ever refuses. WM came to the house & was told all OK, then he went back & told his wife, & they were pleased. It does not matter how much goods he spent on such a trip. Then WM & his wife called Charlie & his family — with Annie & her family, to her house and gave to each food & money: the actual amount does not matter. At this meeting the date is fixed. WM instructs the alk to go around to all the houses in the evening before dusk, he wears a blanket with buttons, dog collar, & spuk in his hair and red paint on his face. He calls, & everybody comes, using the boy's station & name, not the girls. They would be sore if a person failed to come. They come to Charlie's house, & the sing. men sit down behind the fire, the rest of the people in their usual places. The sing. men beat out Charlie's song, & he dances. After Annie's, & after that everybody dances, as the sing. men beat time of each man's song so he dances. Then the same for s, sack songs. When all are finished WM gives food to all, no matter what kind. Then the alk goes to WM, who speaks to him. Then the stattins story of the boy, the alk repeats this loudly, the same if WM wishes. Then the

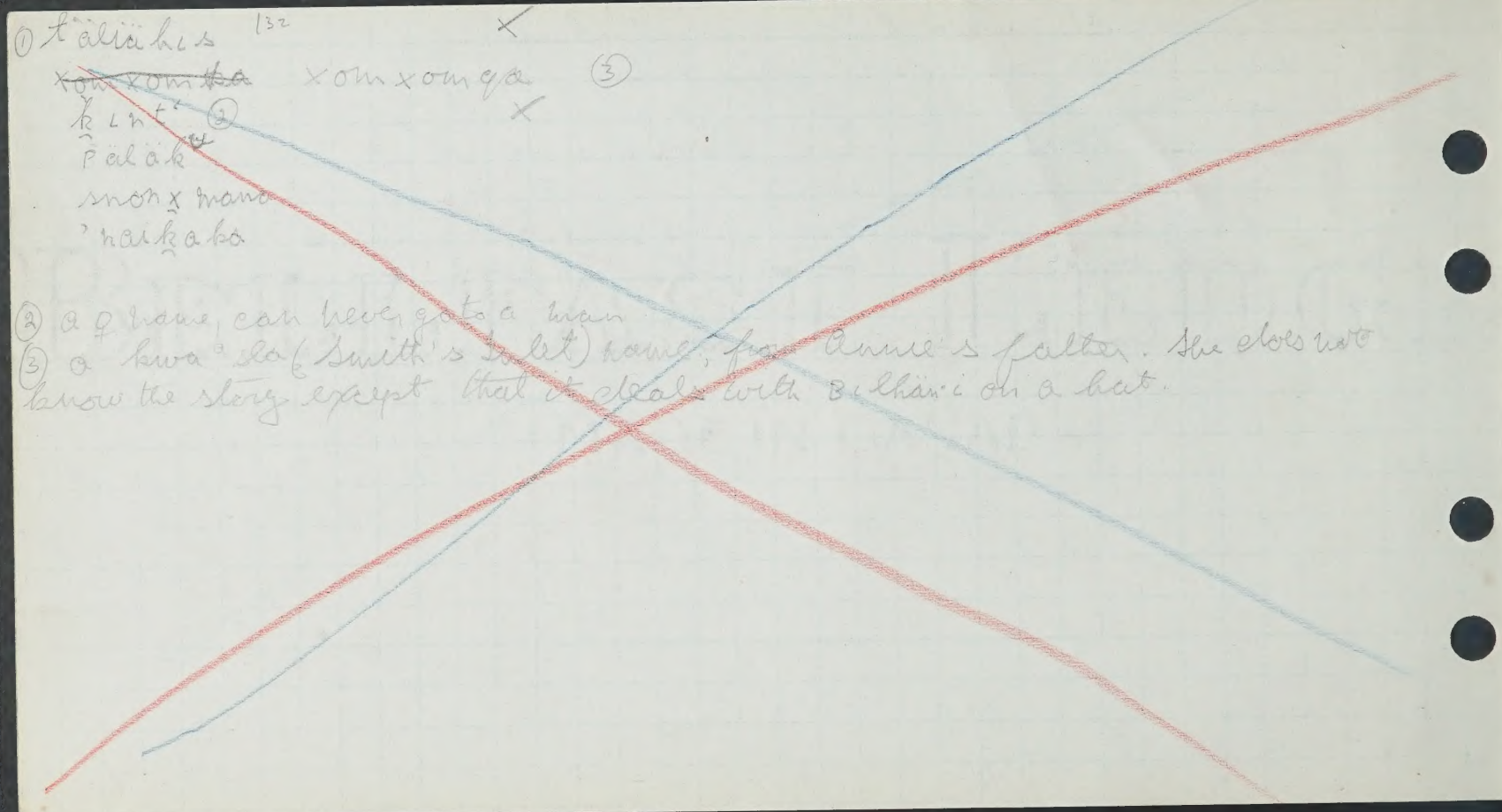
① grafen sett



alk' calls on any tyt he likes, calling on him to dance, he repeats for a second, a 3rd & 4th, till four are ready; they stand up & dance together while the drums are beaten & the ♀ women holler, ①, the shooting a ——. Then the alk' similarly calls 4 women any he likes & they dance: The men use no plu, which appear to have been copper bottles, the women do not, but all the people smear red paint on their faces before entering. The sing used when the women dance here is it is a marriage song handed down from antiquity. Then all leave the hall & come outside Annie's house, & sing the marriage song 4 times, then Annie calls the alk & getsalts in, as many as she likes. Annie gives gut to all, & goods to W M's family the amount does not matter. These goods are said to be pay for looking after the stepboo, i.e. the sister in-law, known to be a lie. Then a ♀ relative of W M stands up & says she is going to take the dog to ~~be~~ W M's house, a lie, but this lie is always done when a lie marriage is in effect. This concludes the evening.

When W M gives a busint dance, it does not matter when, he gives presents to everybody, because his son is married.

Two or three years later, it does not matter how long, Annie decides to buy back her dog. ~~The time~~ She saves up goods, her family helps, Chilts Charlie & his ~~Natives~~, & Annie gives much wealth to W M. This may be at any time of day she likes, she goes outside his house, or does it in the hall when there are


① t'älïäh̬ɬs
132
xom xom ka
k̂ ʟ n t'
② p̂ äl ïäk
snon x nana
'naik̂aka
xom xom q̓a
③
x
② a q̓ nane, can never get to a man
③ a kwa'sla (Smith's Salat) name, from Annie's father. She does not know the story except that it deals with a bear in a hat.

plenty of people. She gives a large amount of money.

The names gives to the dog verse ①, some at time of marrying, others at time of returning.

Correct this. If a child is present, a dog is never used, Ayesa did so: Childless. This makes the girl very strong.

(1) sa t ia ✓
(2) sna x kabila ✓
(3) miai's ta ✓
(4) sc to lan ✓
(5) sko x scn ✓ sea-bird; loon
(6) äs x u ✓ seals
(7) P i lkwit ✓
(8) kusqual ✓
(9) nunu x emlaix ✓
(10) ät x owana
(11) y En tsant ✓
(12) gomokwa ✓
(13) t ukwal ✓
(14) Over the door was a [illegible] loon
(15) xagant' ✓
(16) hsk i x wanaix ✓
(17) numetist ✓
(18) i x wap'p at sdyit ✓
(19) ä'ux t'sunt'sunt ✓
(20) asatcekläm't'sunt ✓

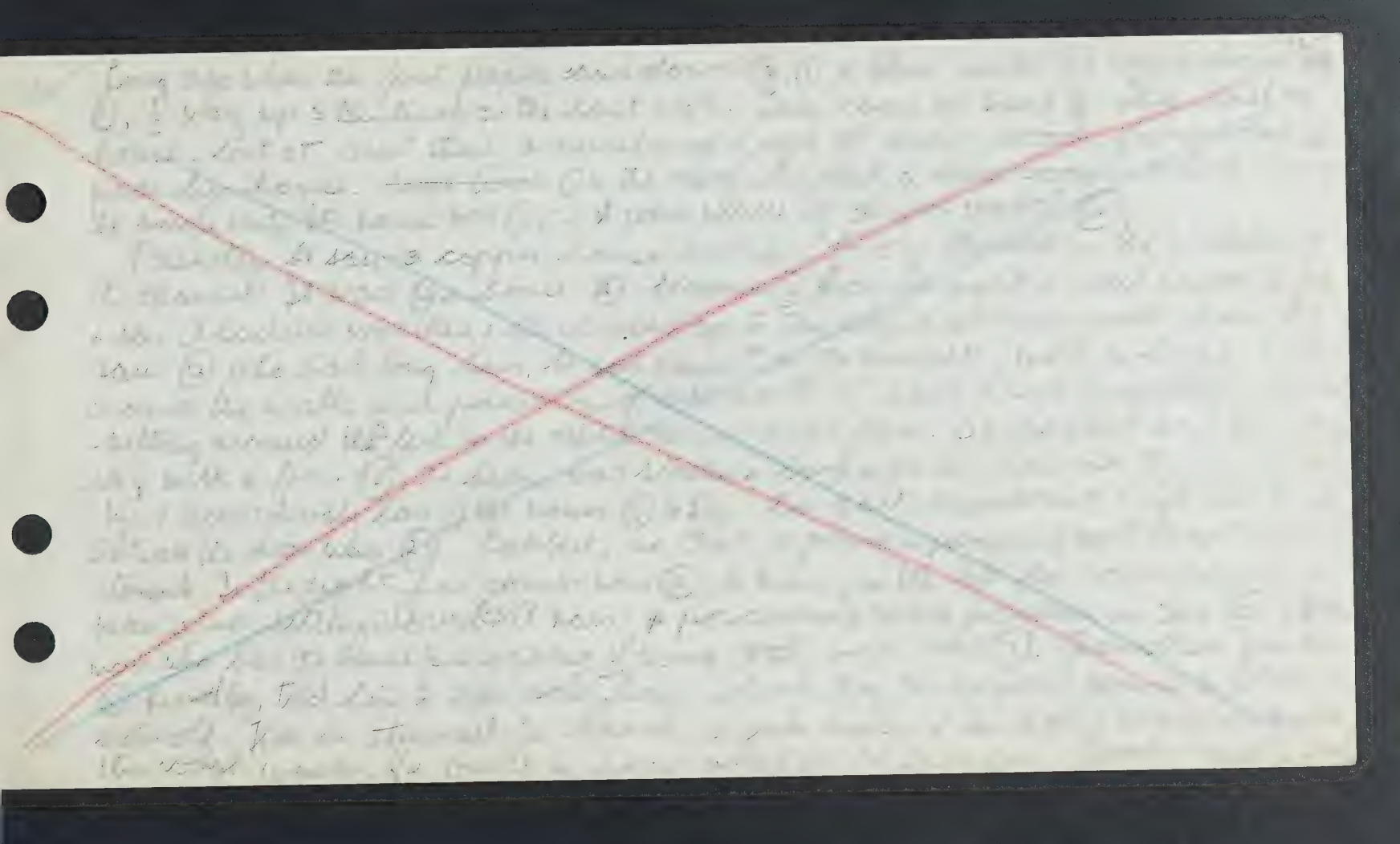
(21) p'wi ✓
(22) k lusta ✓
(23) ~~ts~~ tskanskt canut ✓ heavy copper
(24) amk iptz ✓ worse.

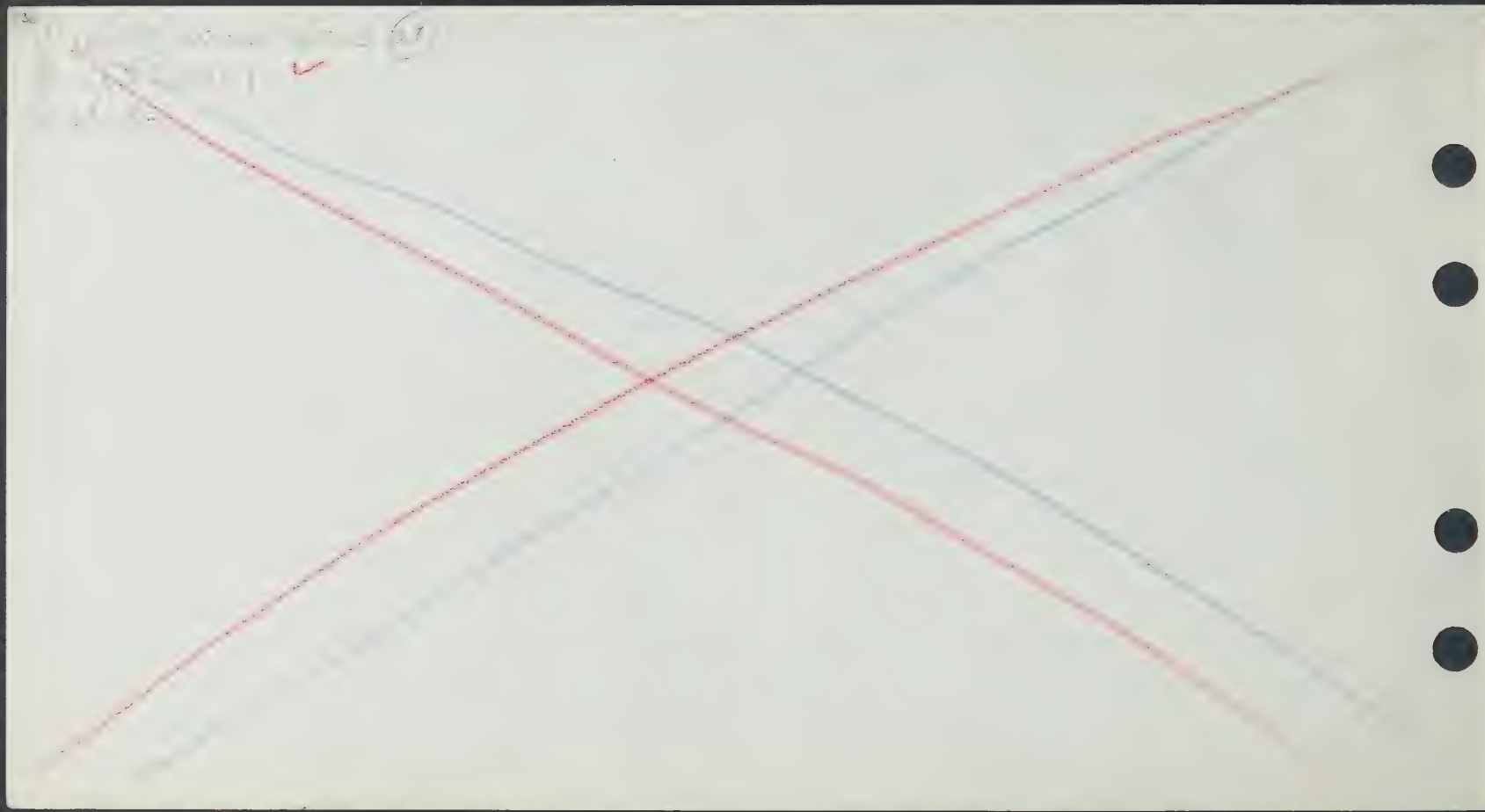
(26) snatk'näls ✓
(27) k'ant' ✓
(28) k'itta ✓
(29) q ä x D i ✓

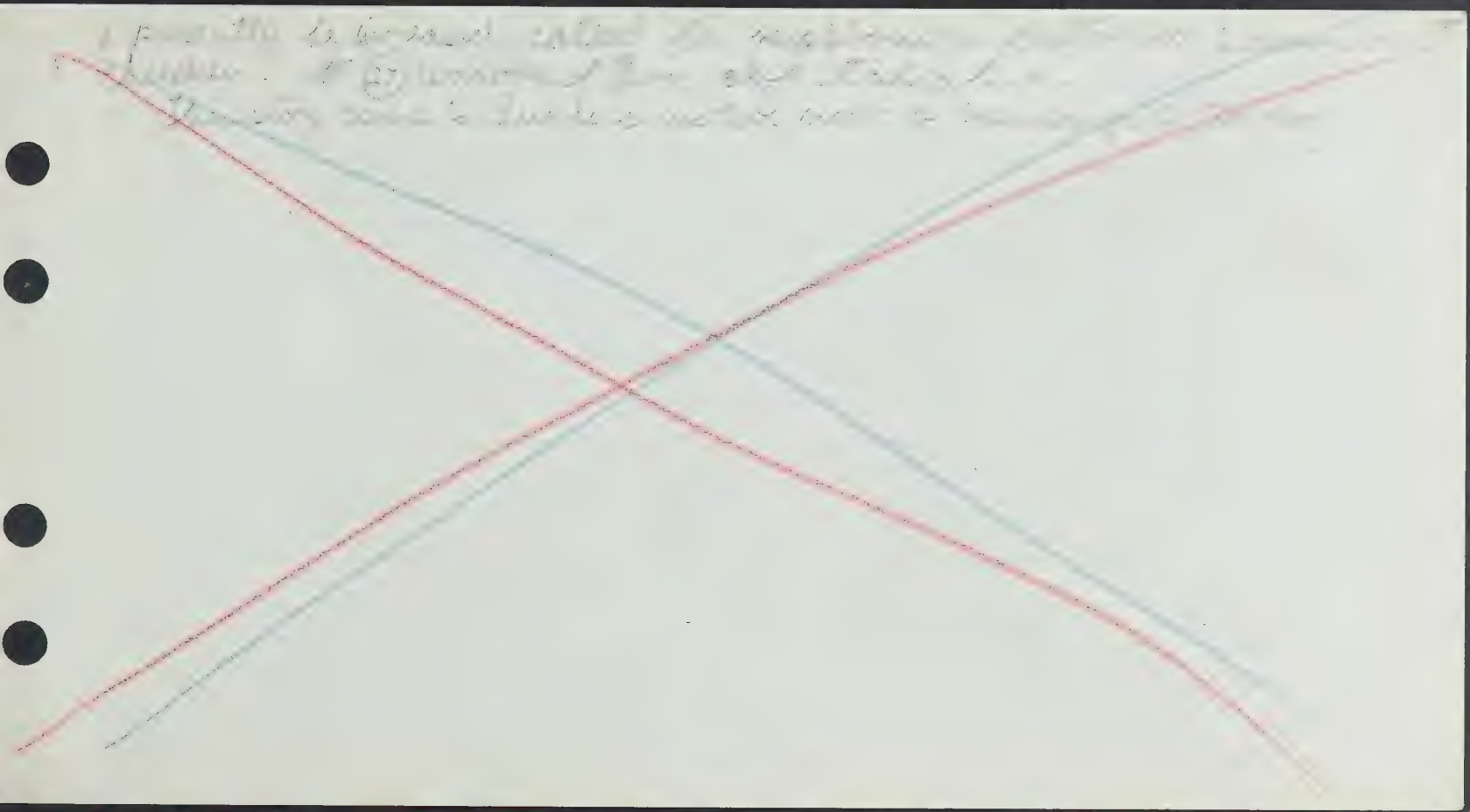
(25) On the left centre was a box containing very heavy coppers (23), & mice which ate. (12) told (2) to use the names (23), & (24) the worse of the wind lasting, & (26) the box for children. Outside, parallel was a whale (7) the totem pole was (22), which like a magnet attracted everything.

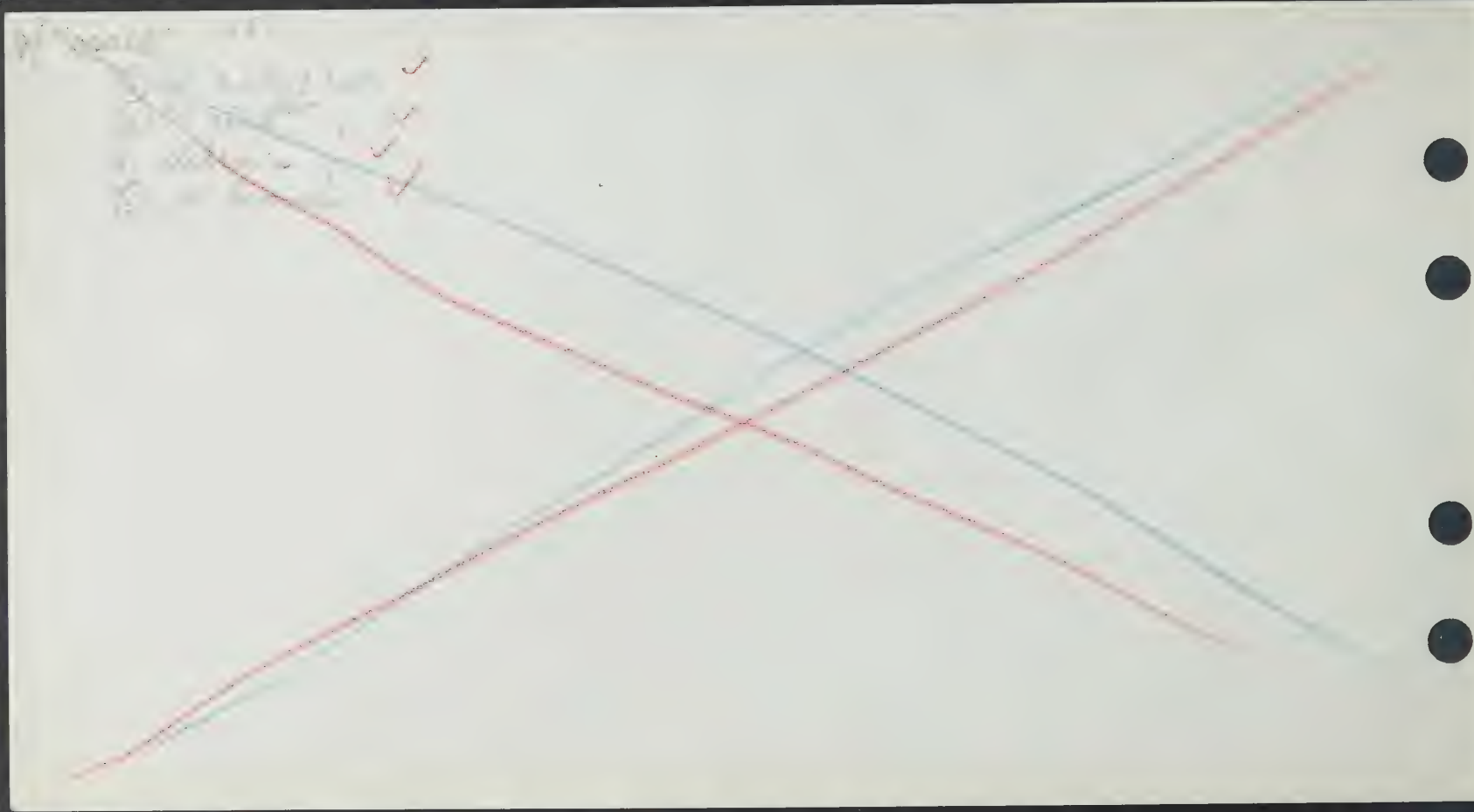
(4) brought the bones (3) on with poz
(3) brought (29), a salmon ~~trap~~, small door, salmon go in
(5) which kept calling loudly.

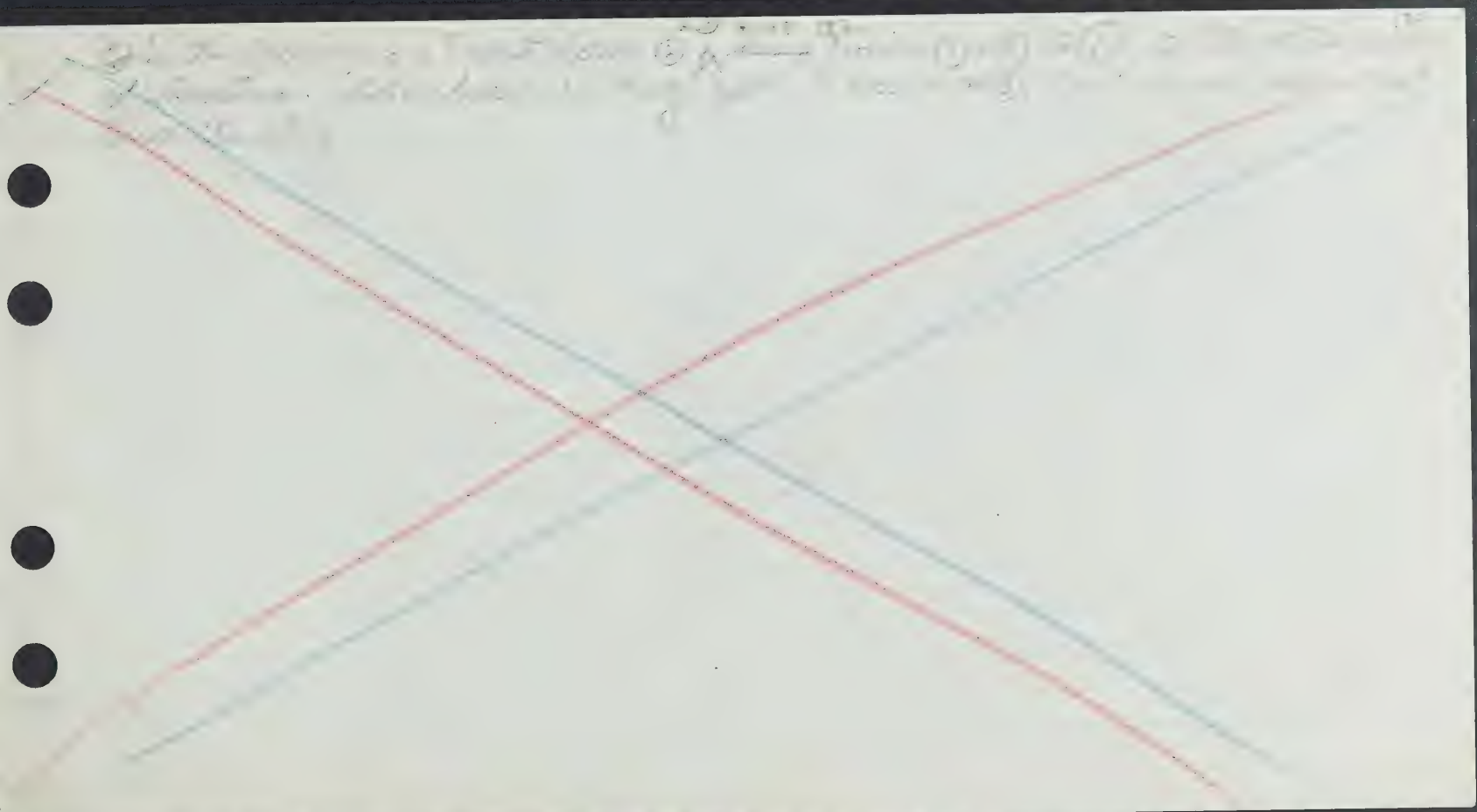
close door, ball at low tide

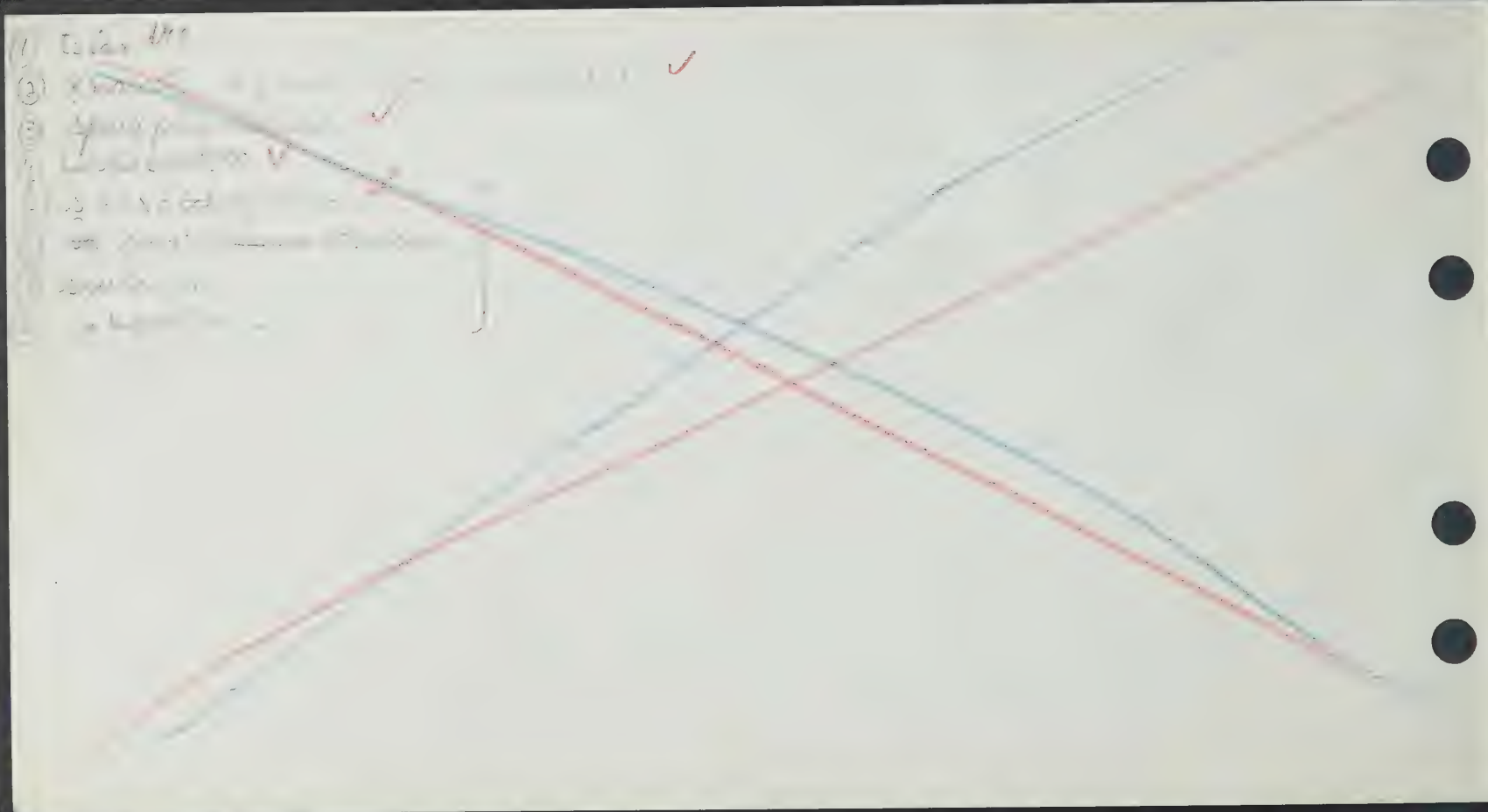


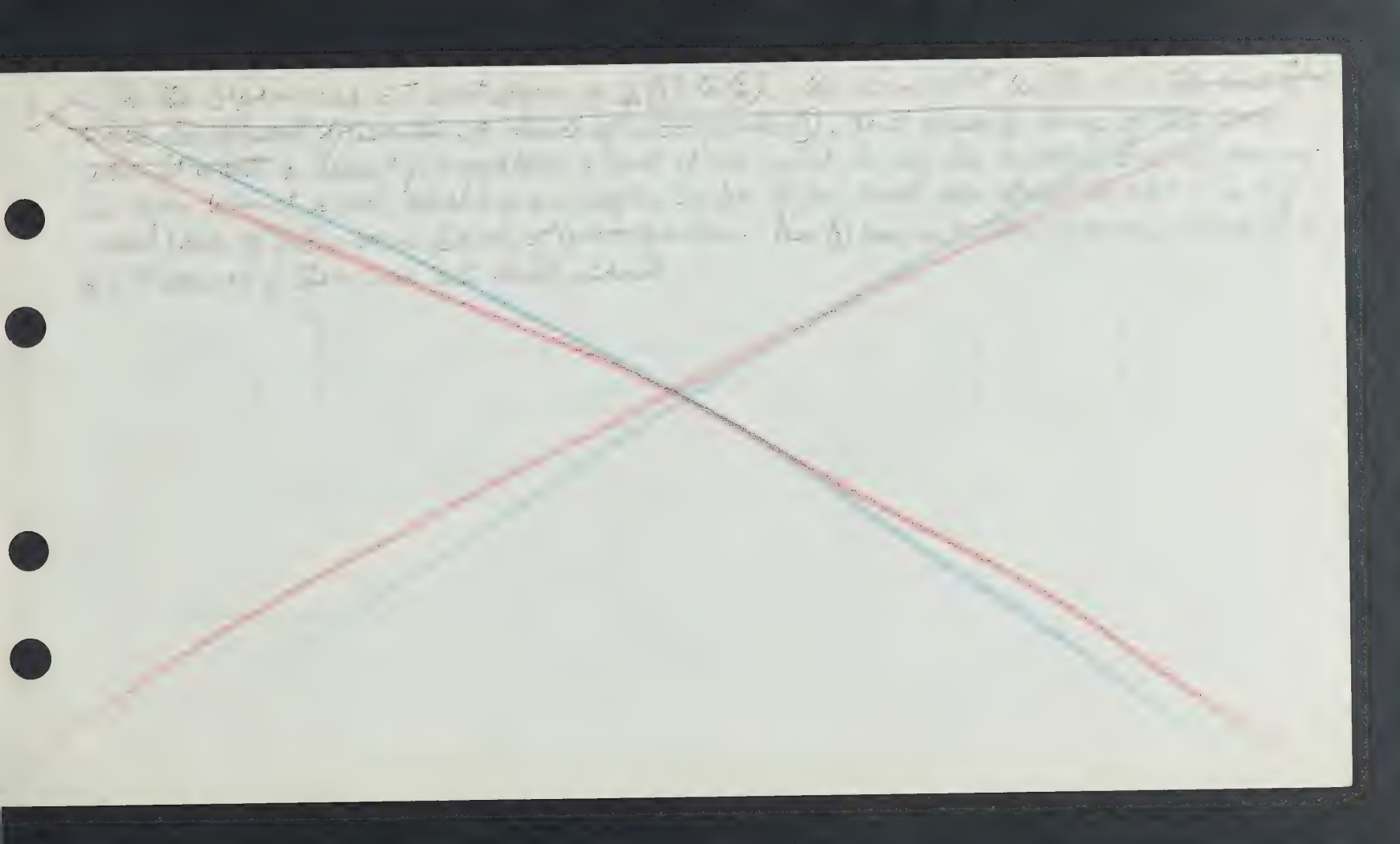


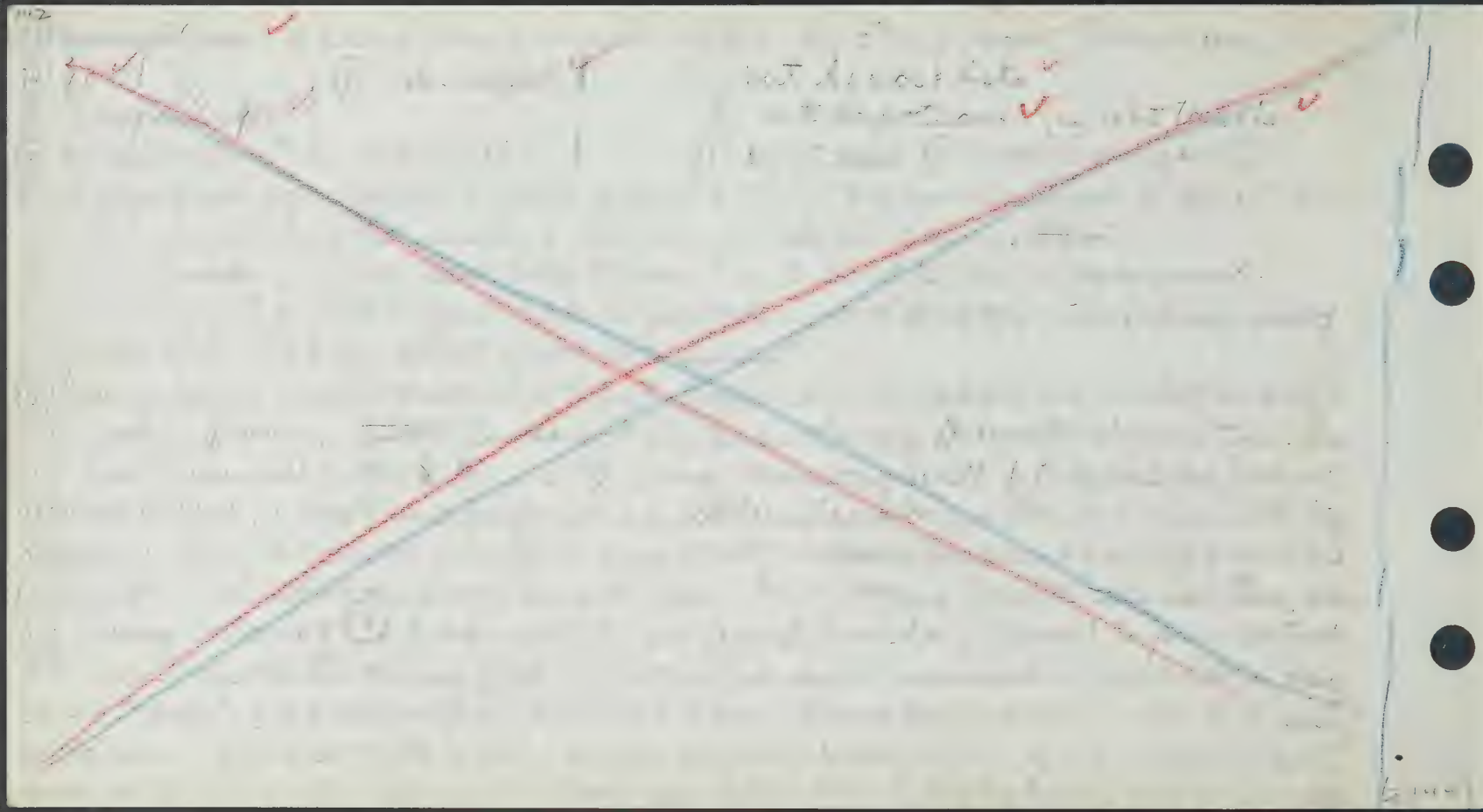


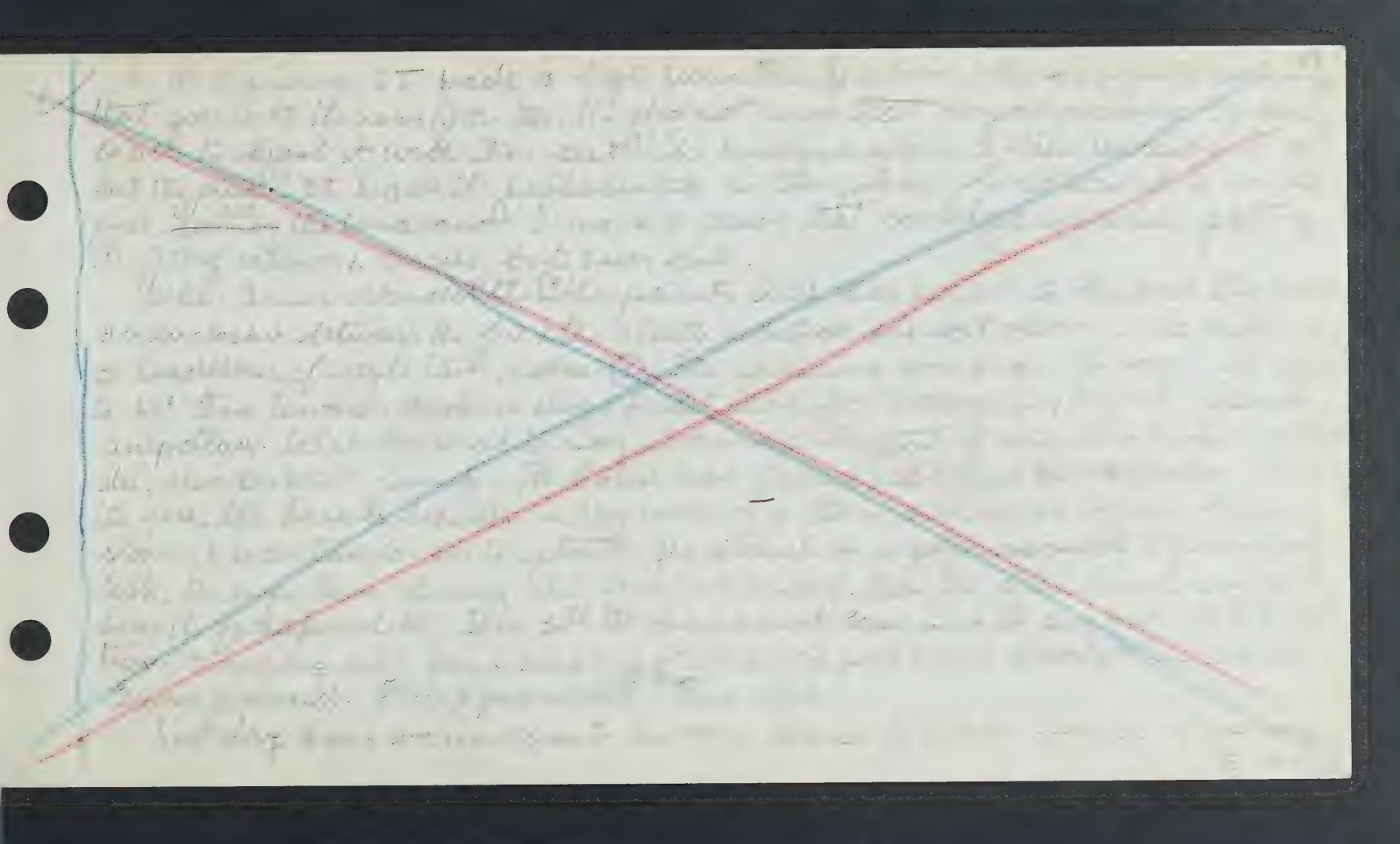


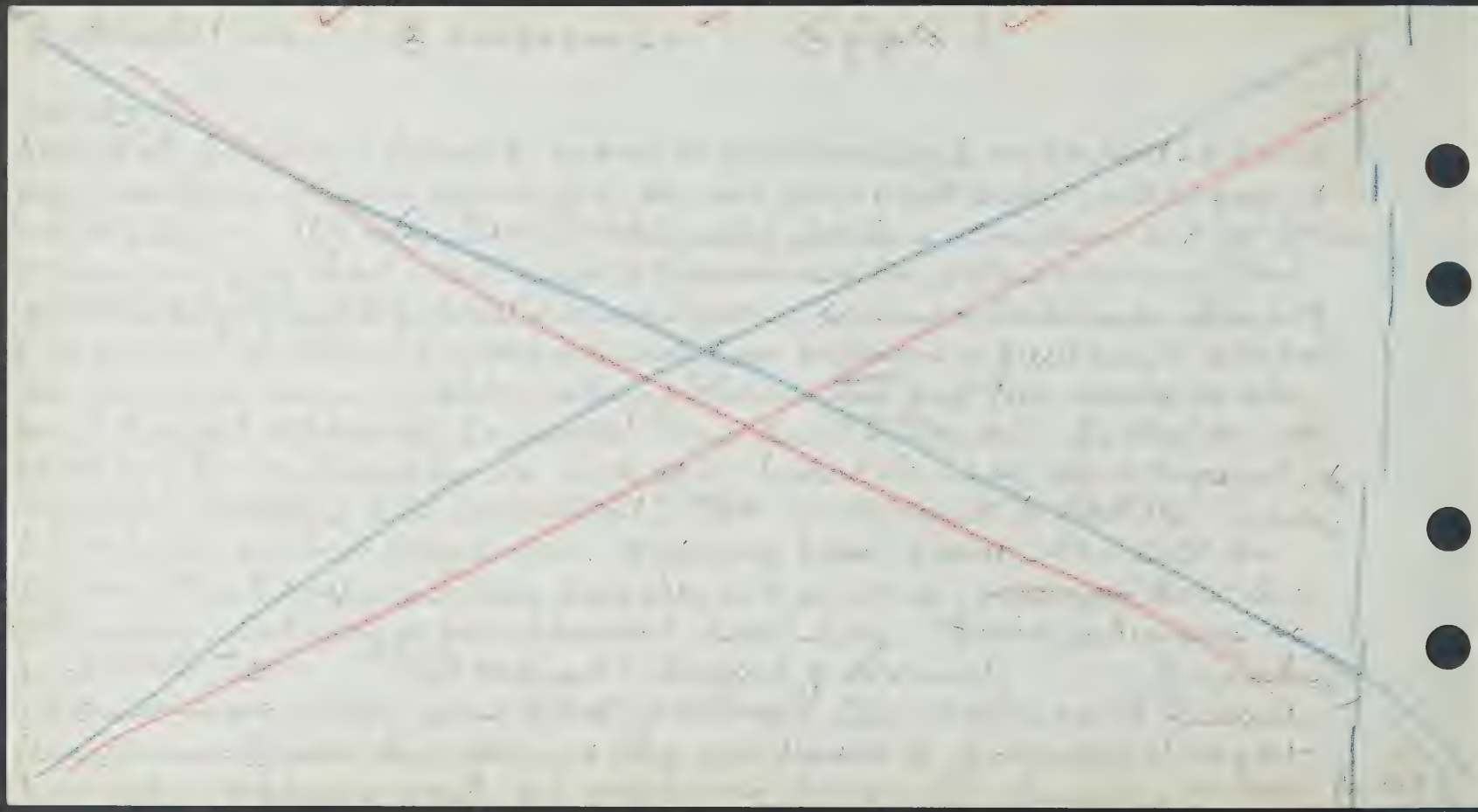


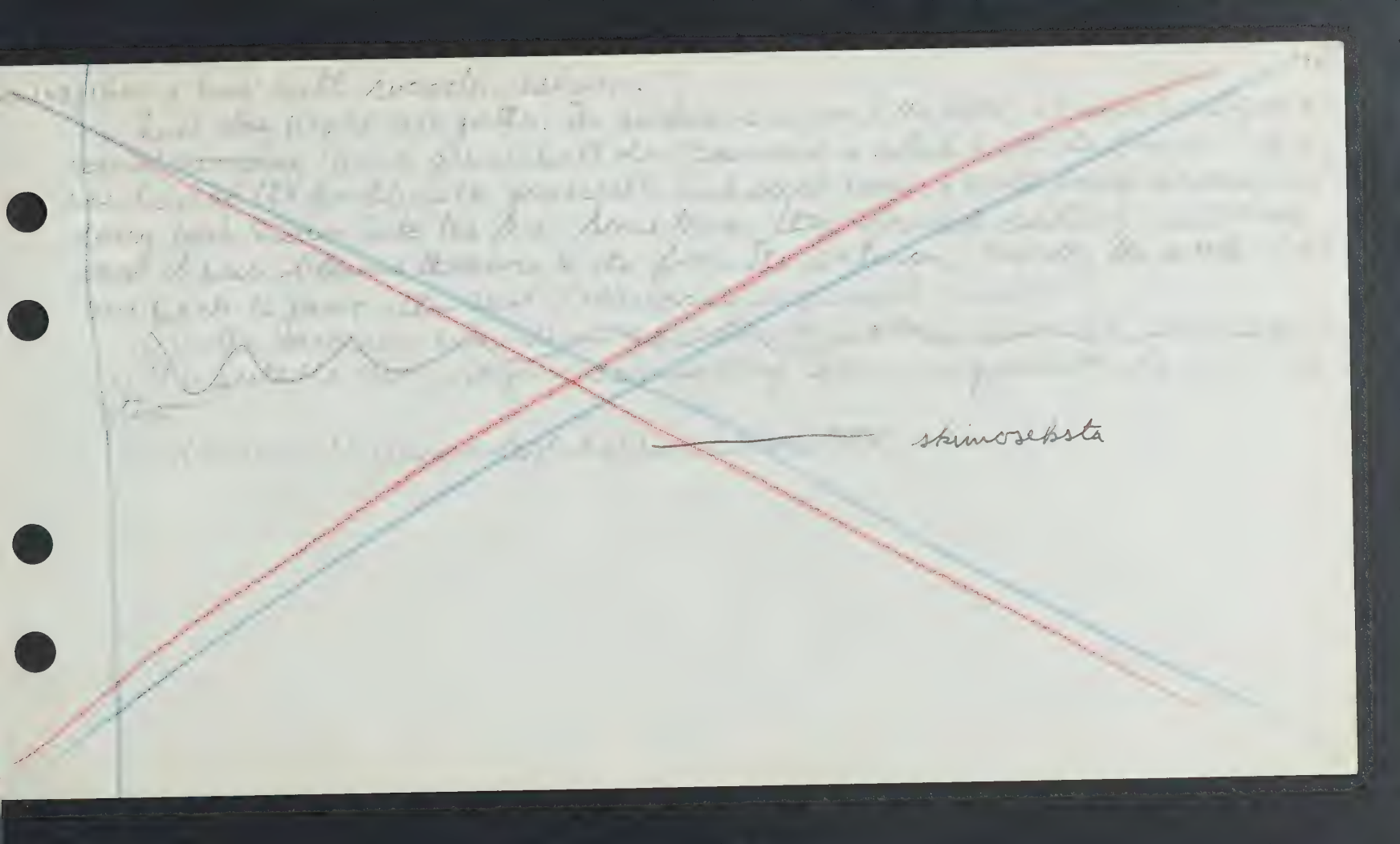








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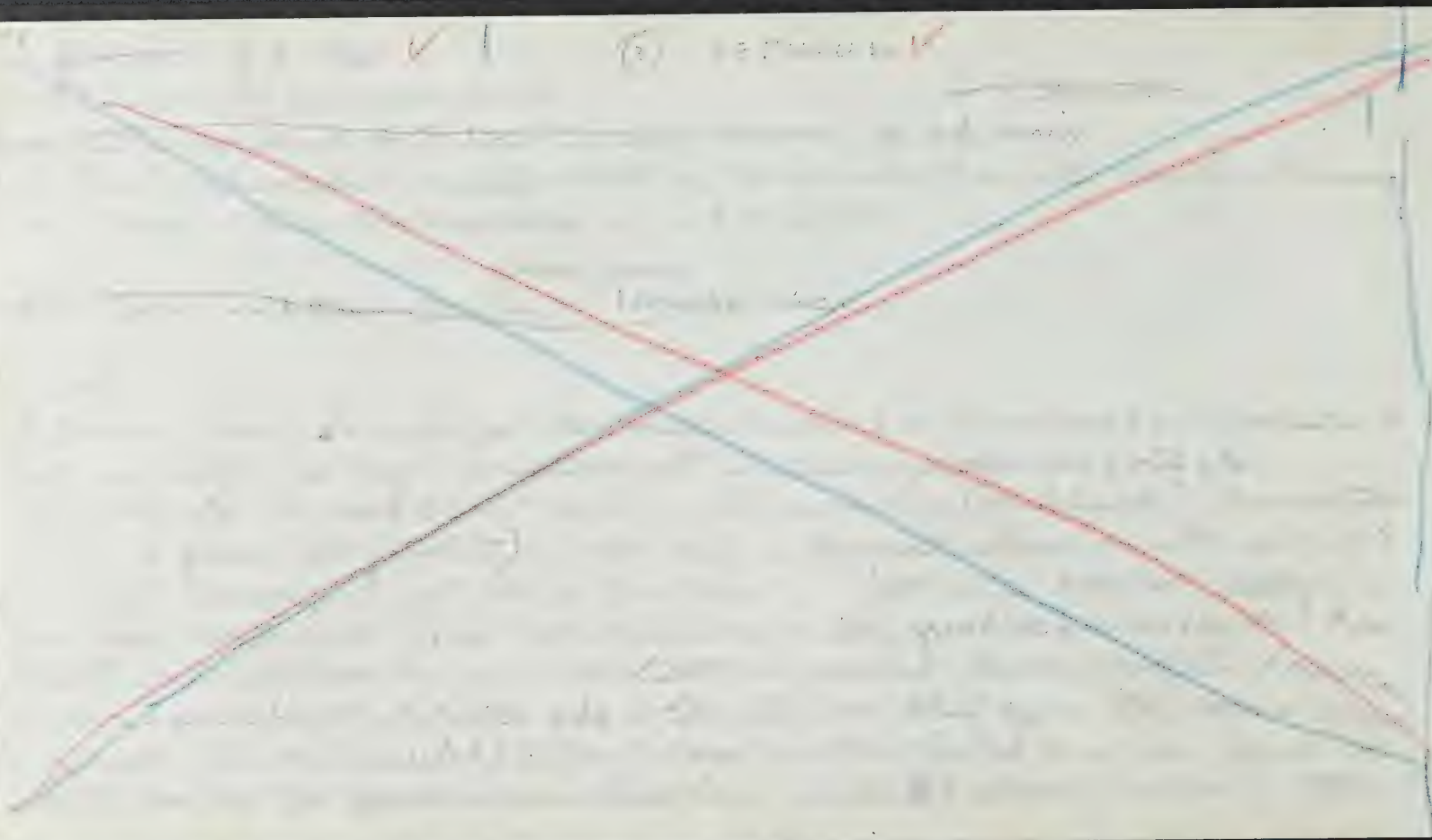
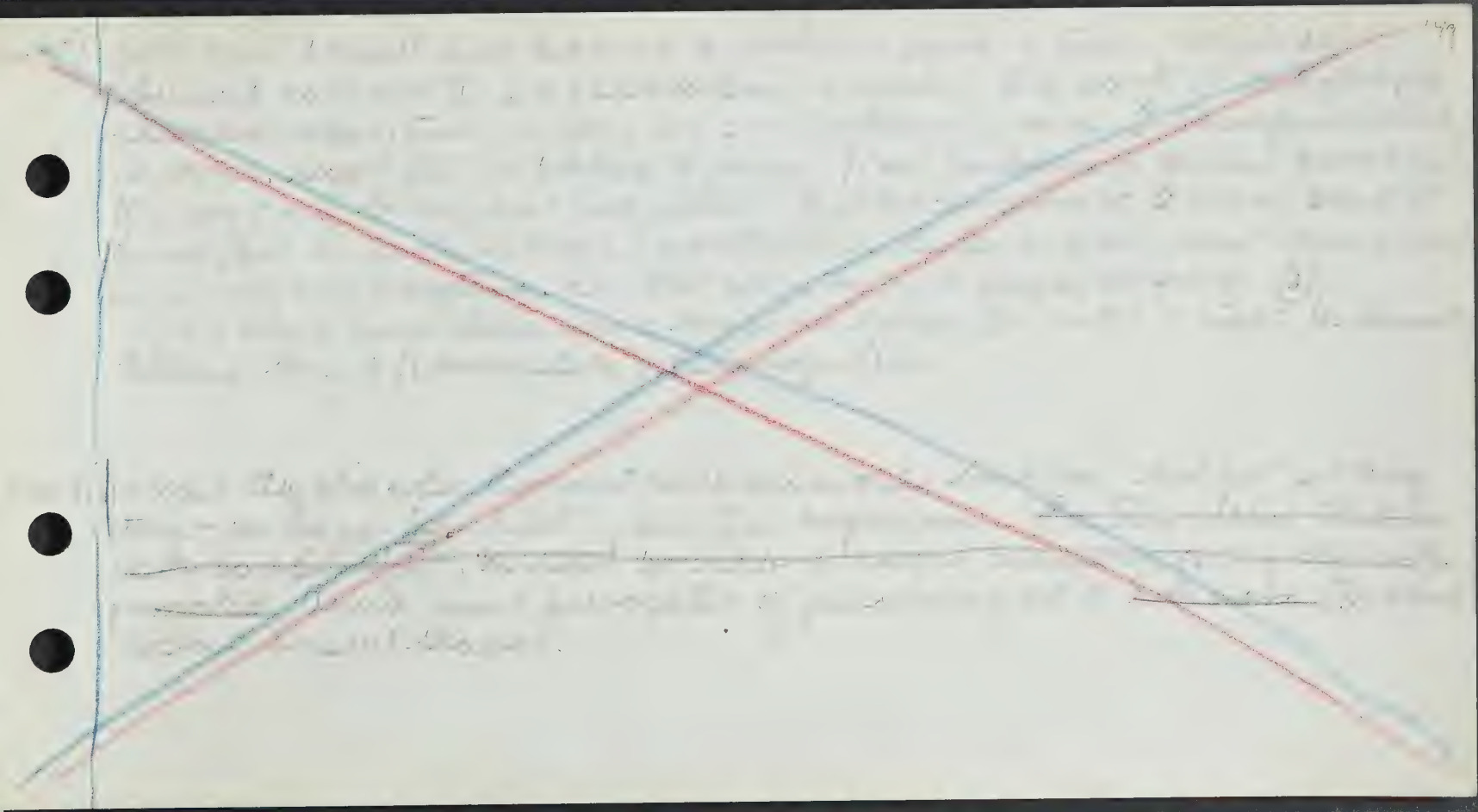
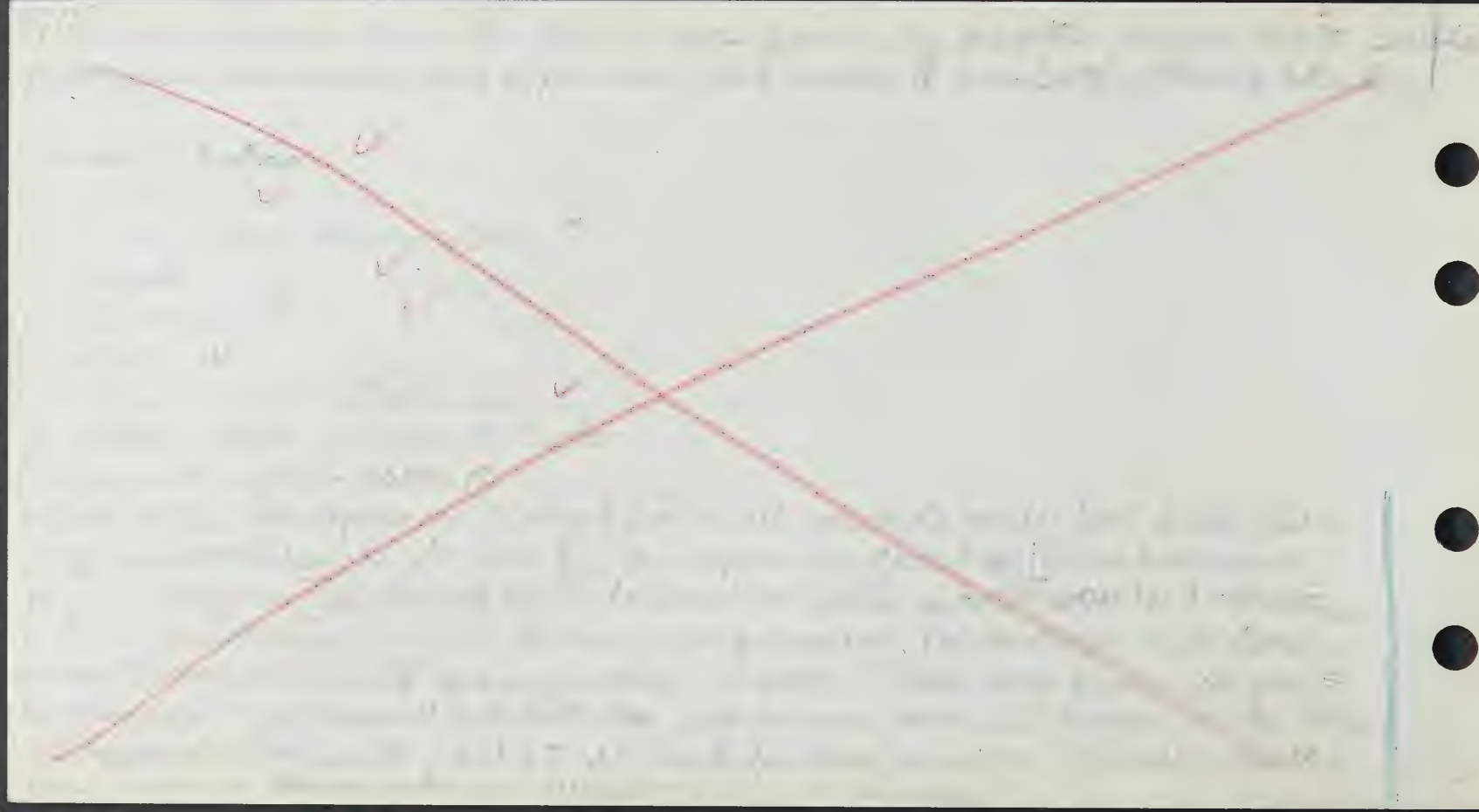
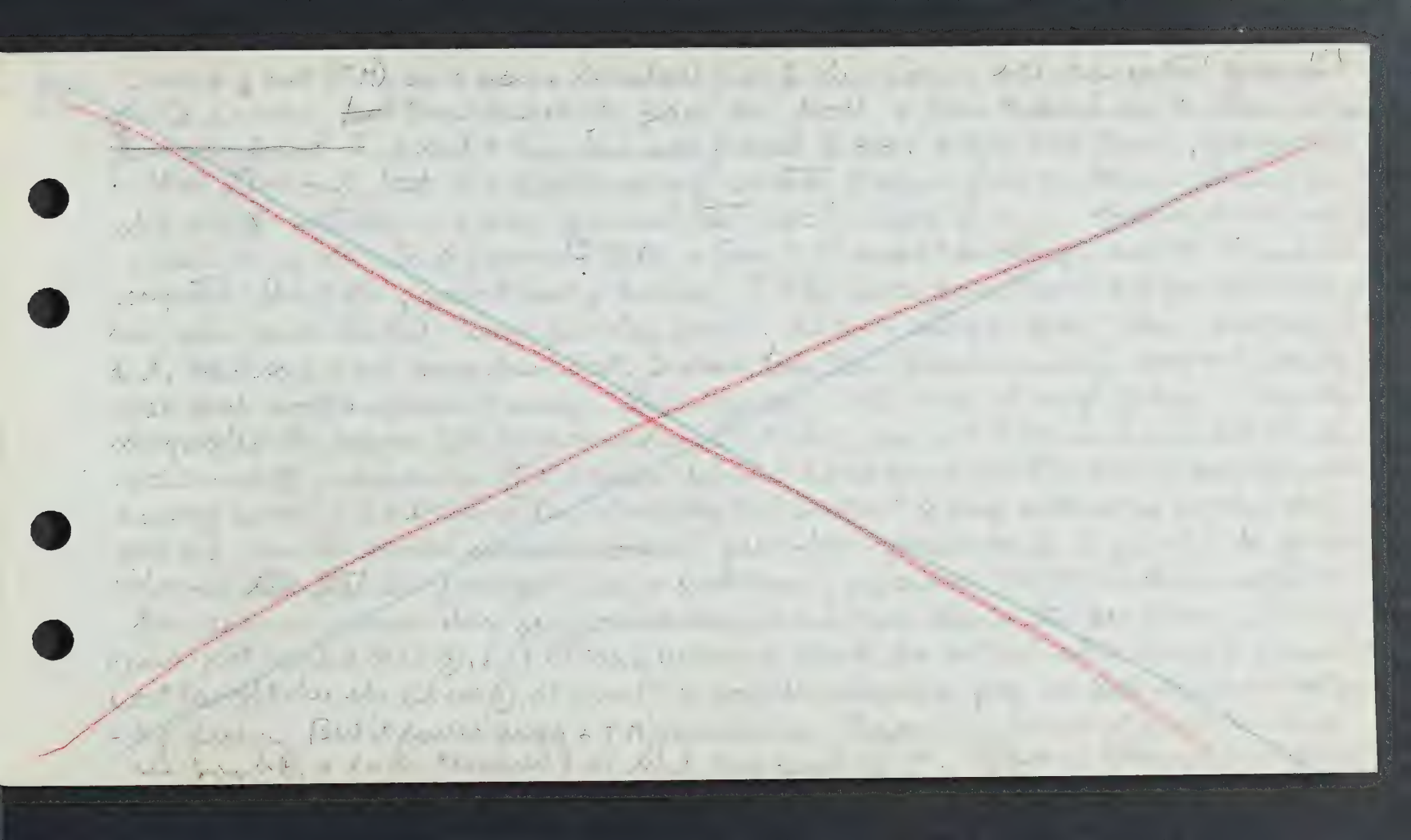
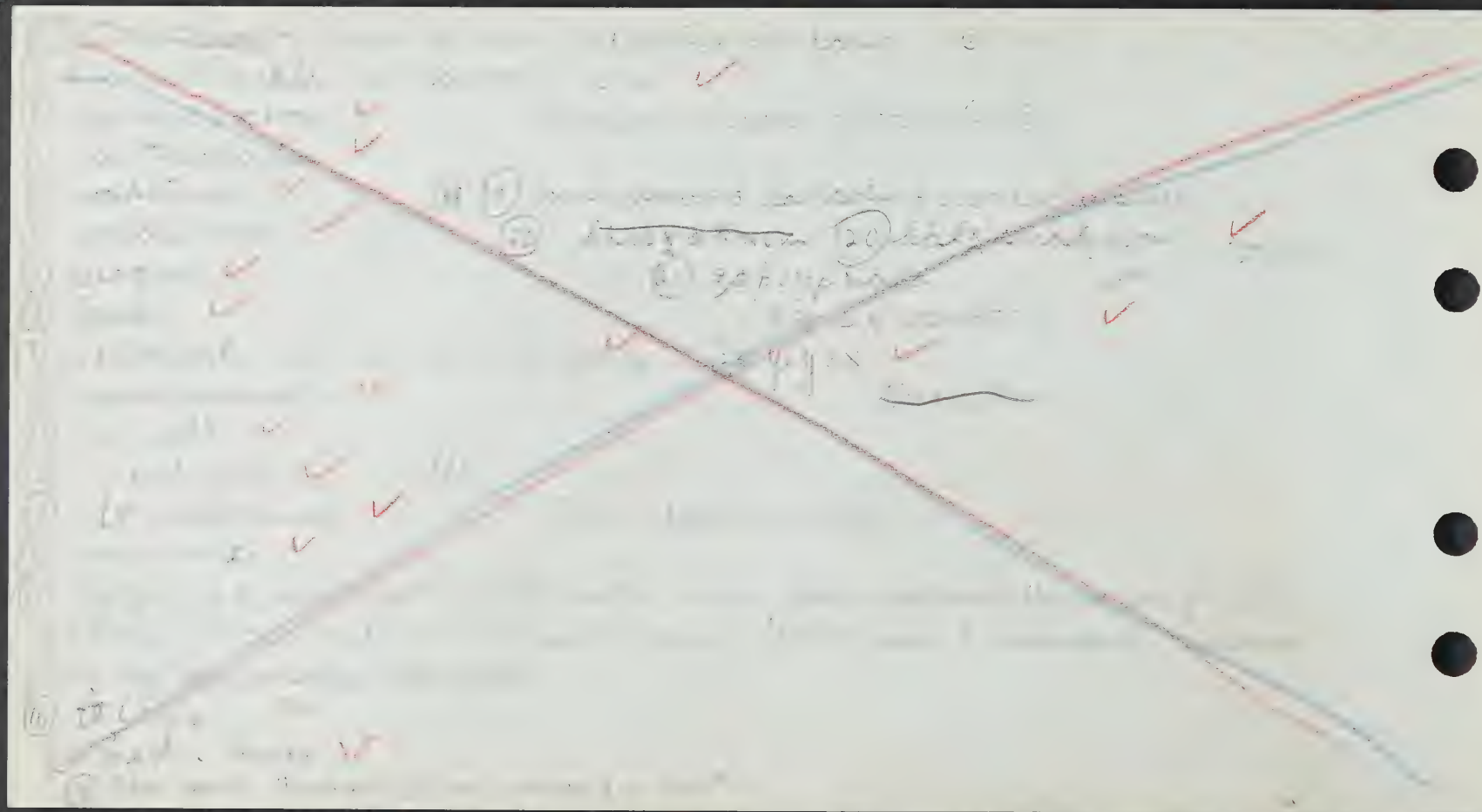
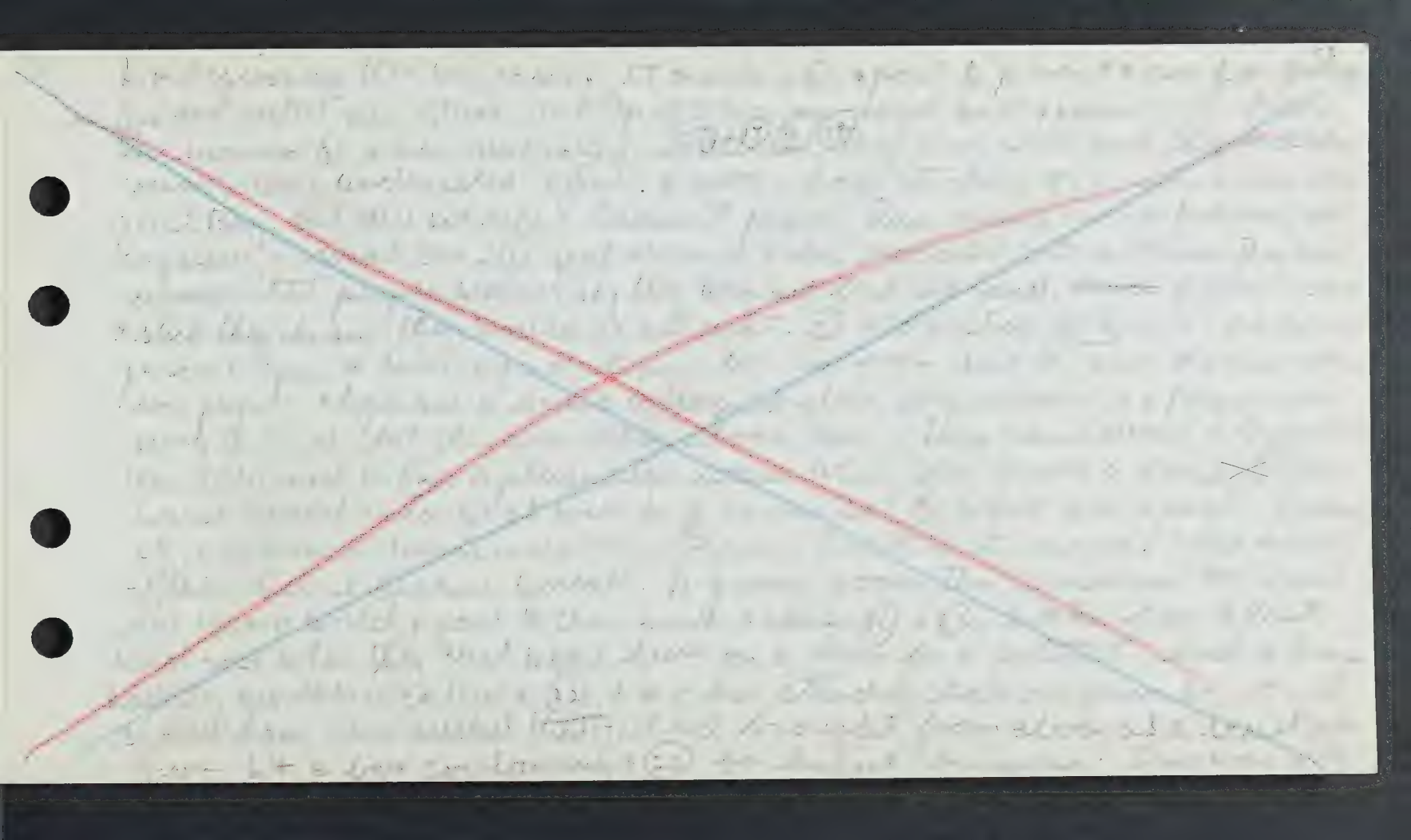




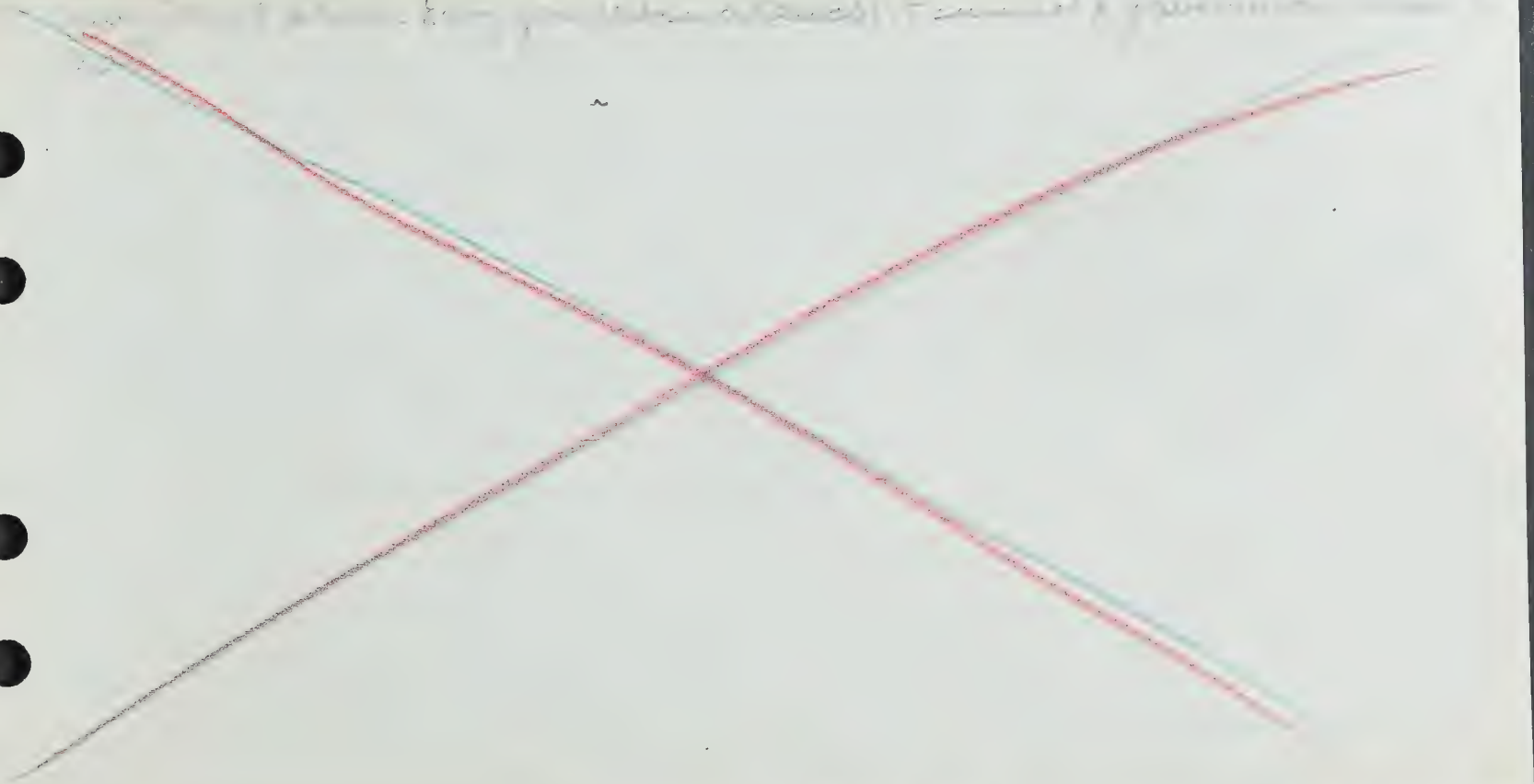


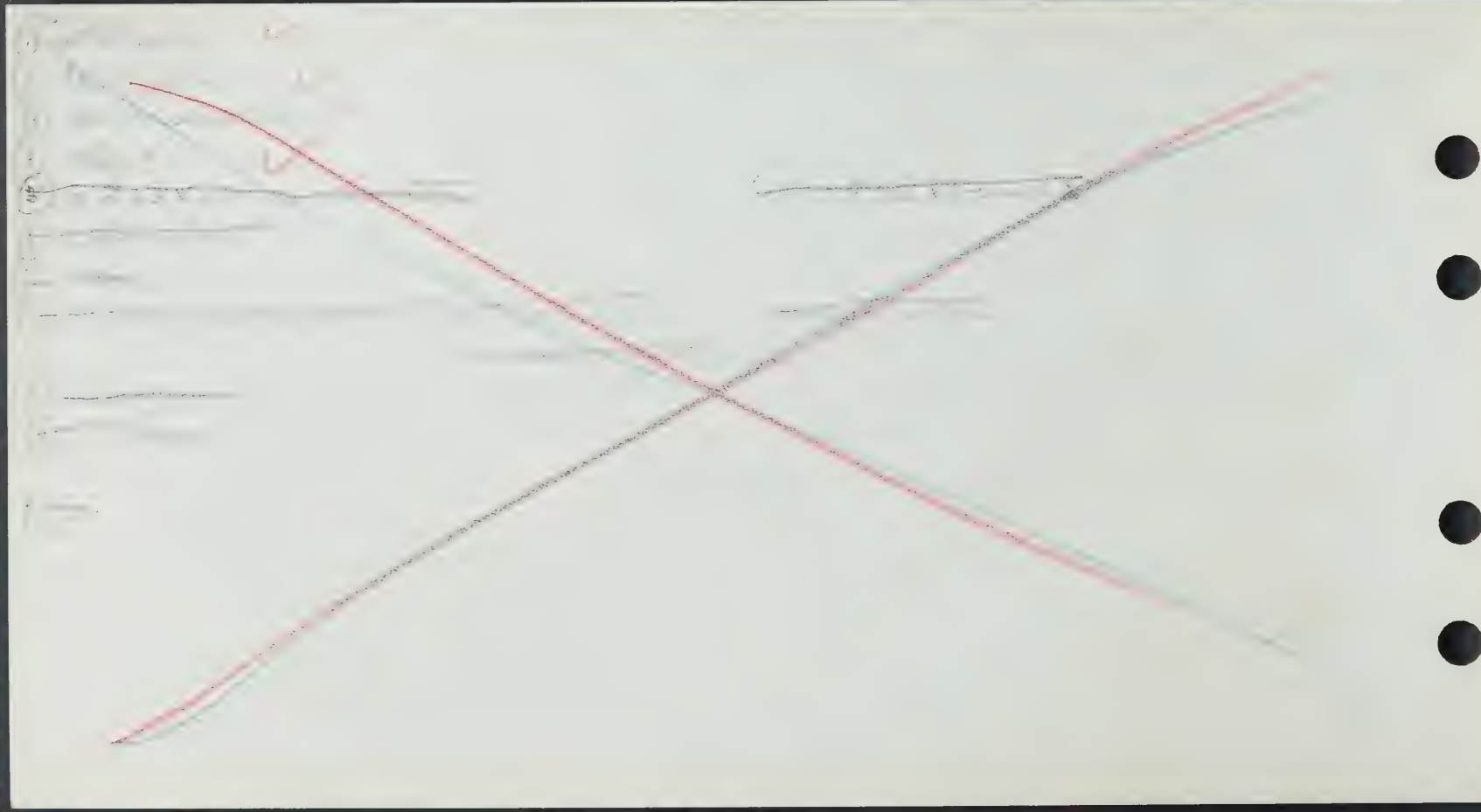


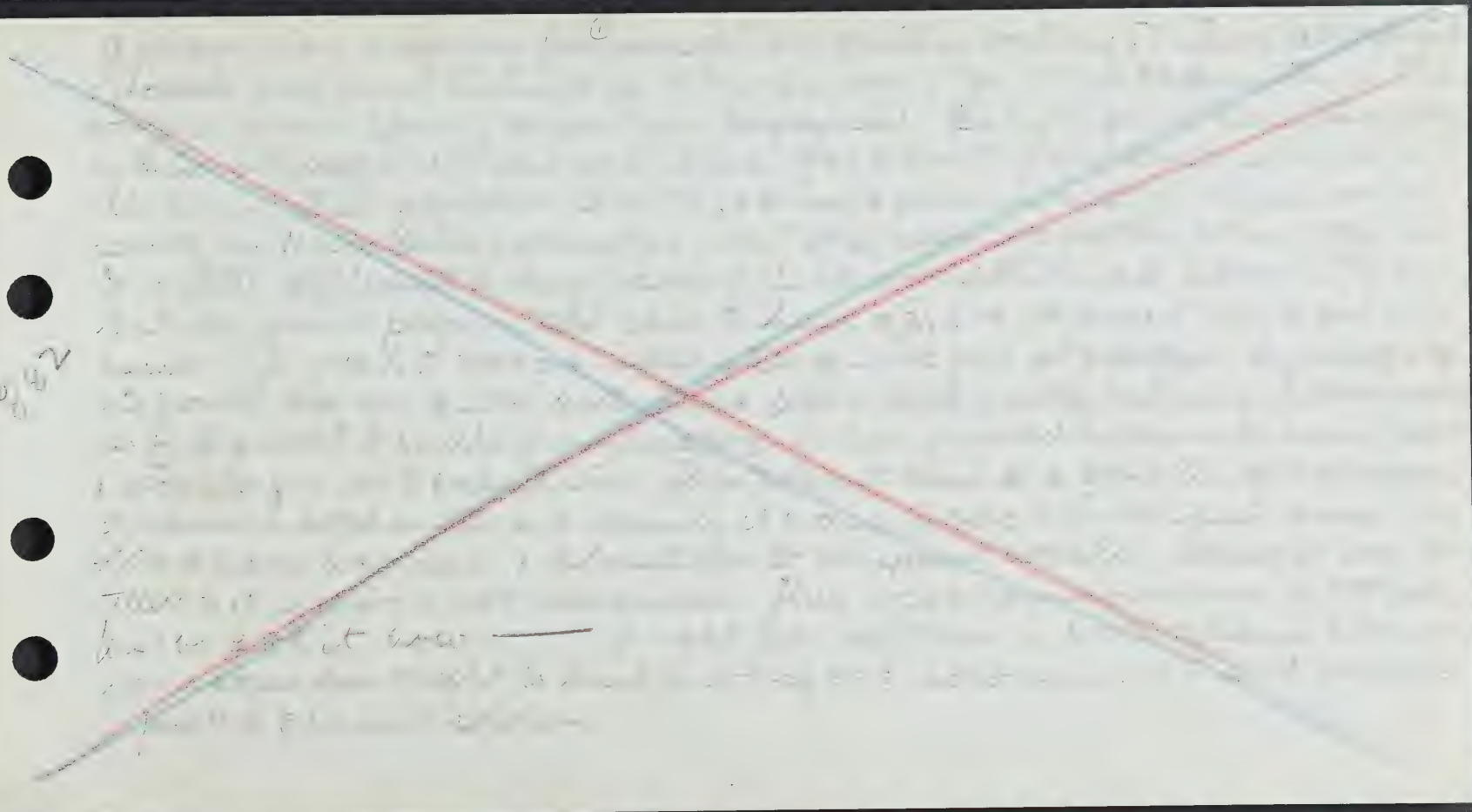


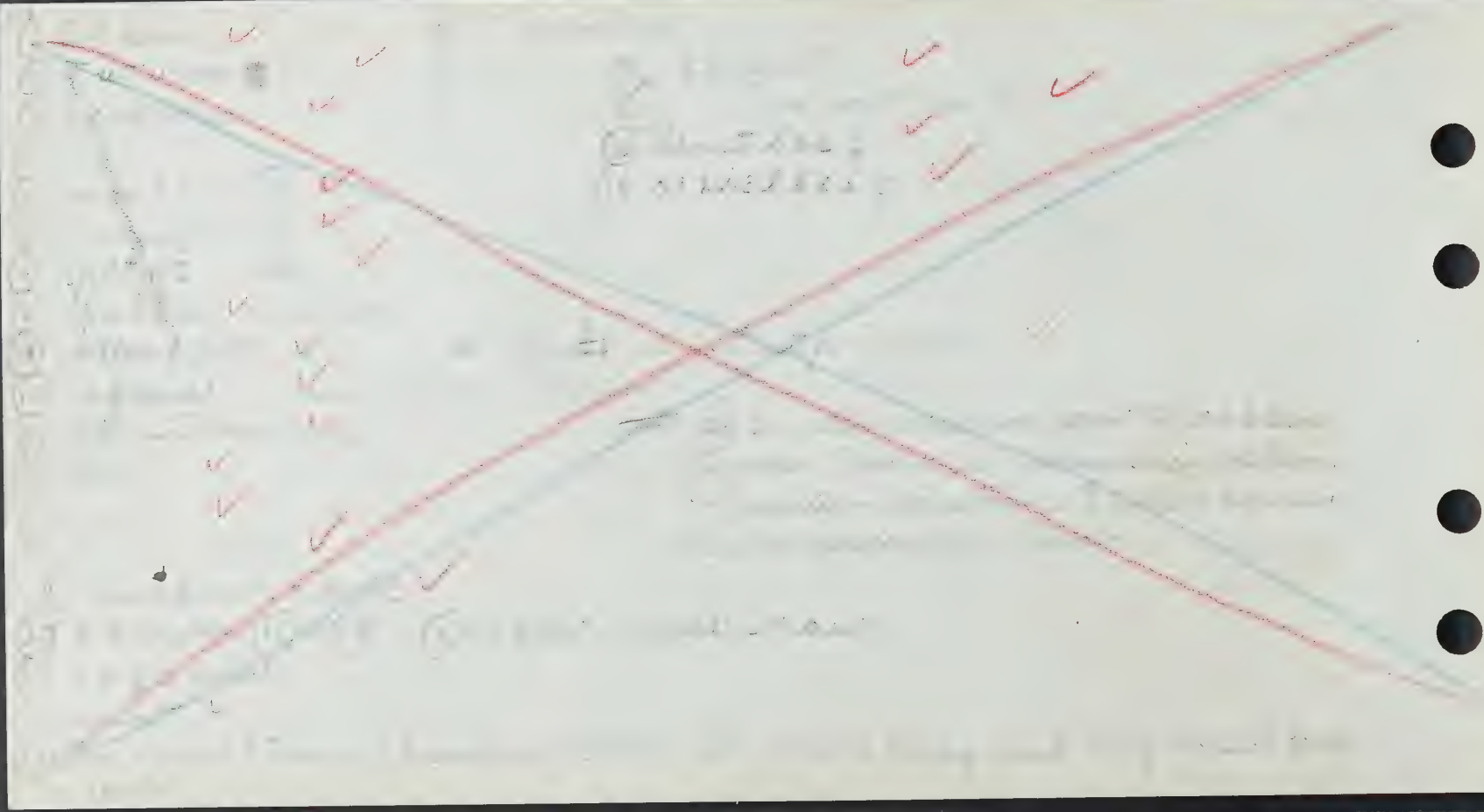


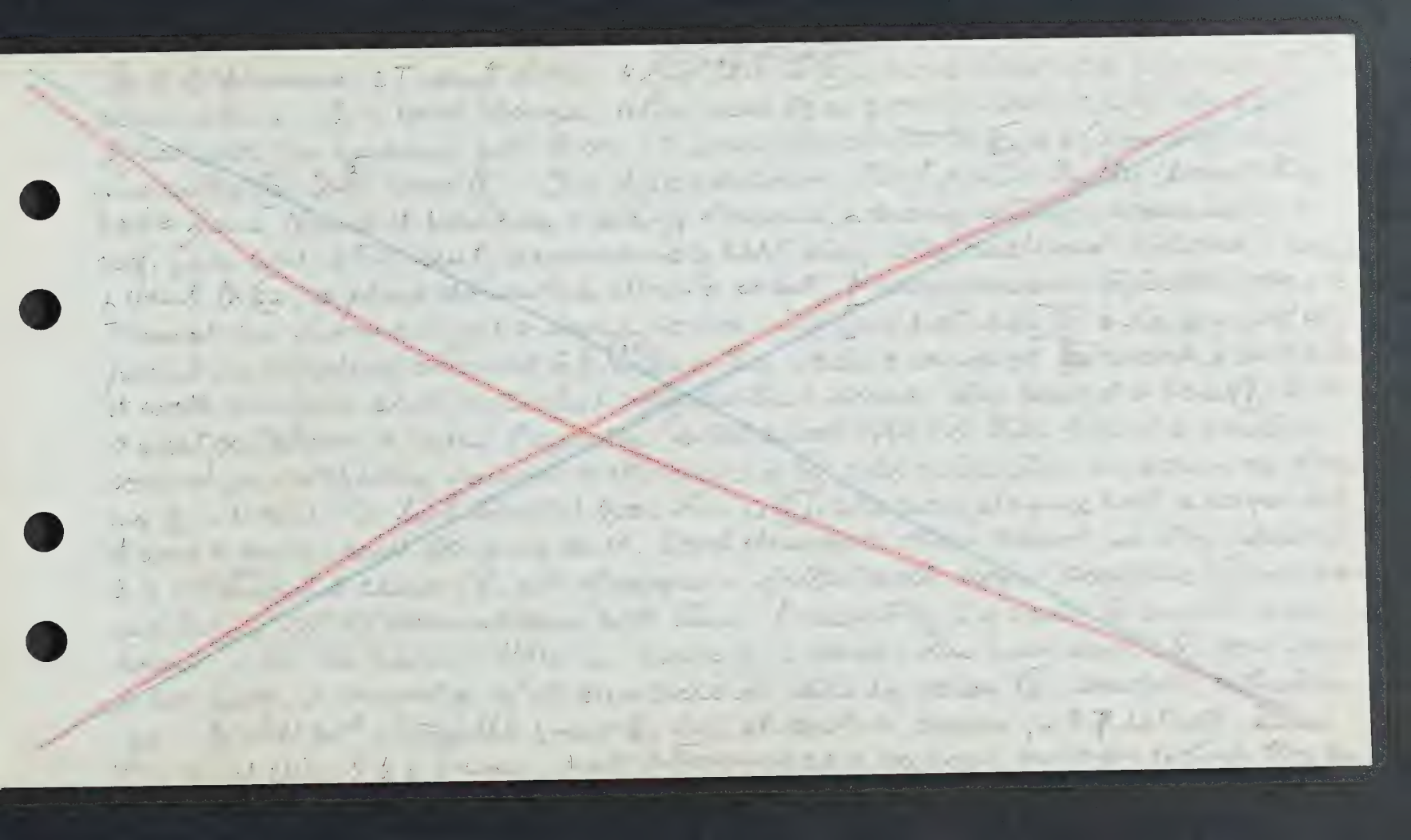
one one solotum up near stem

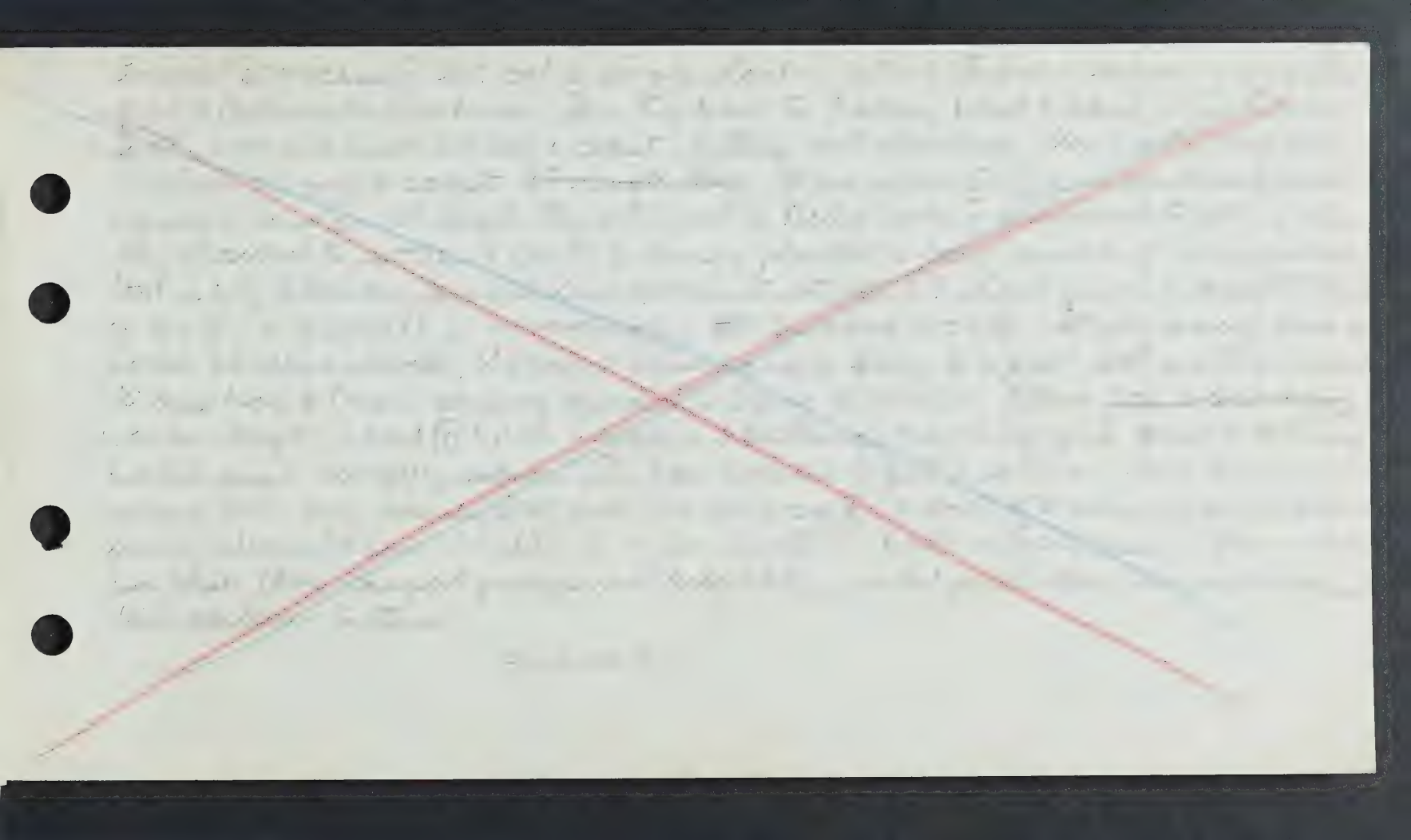


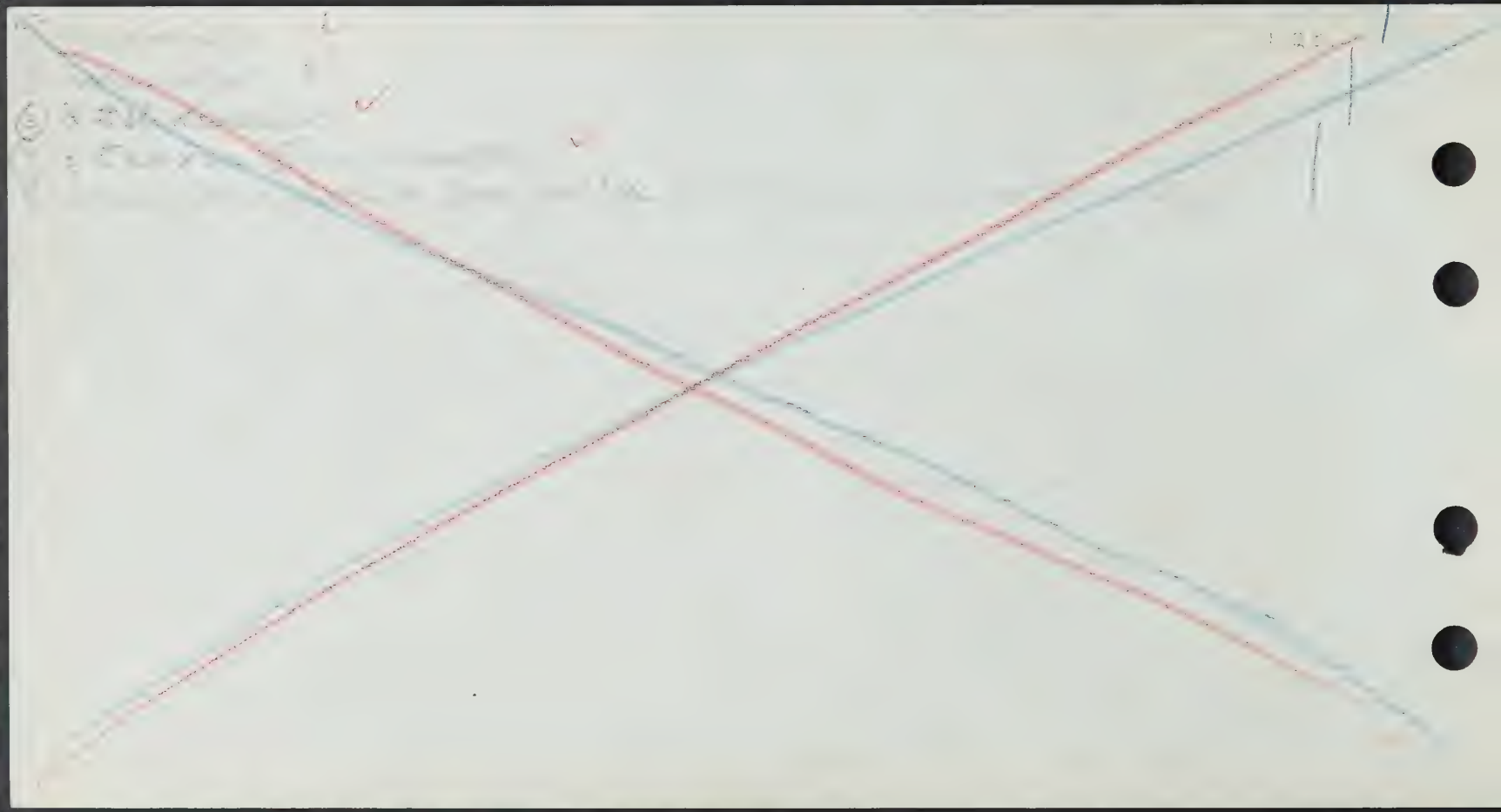


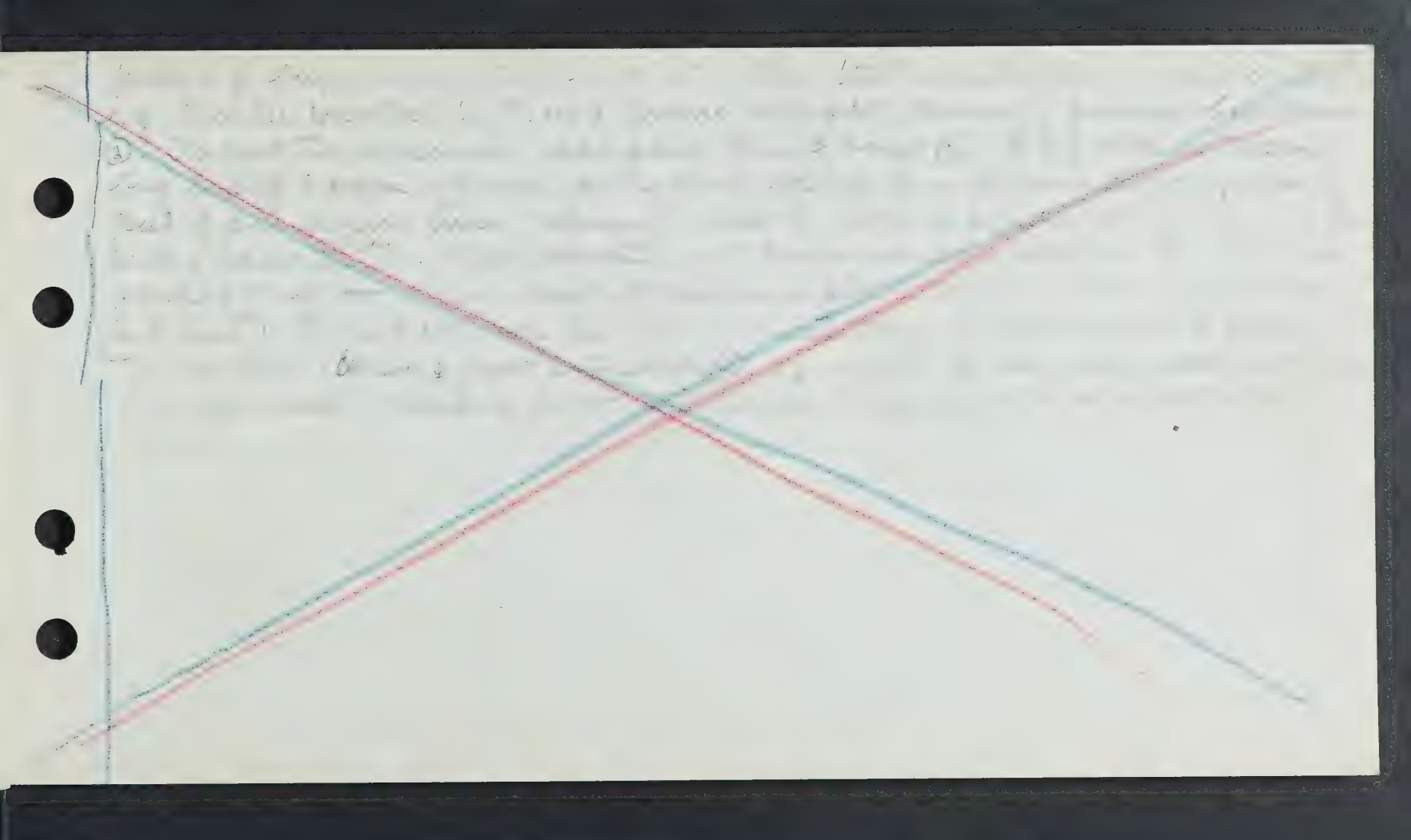


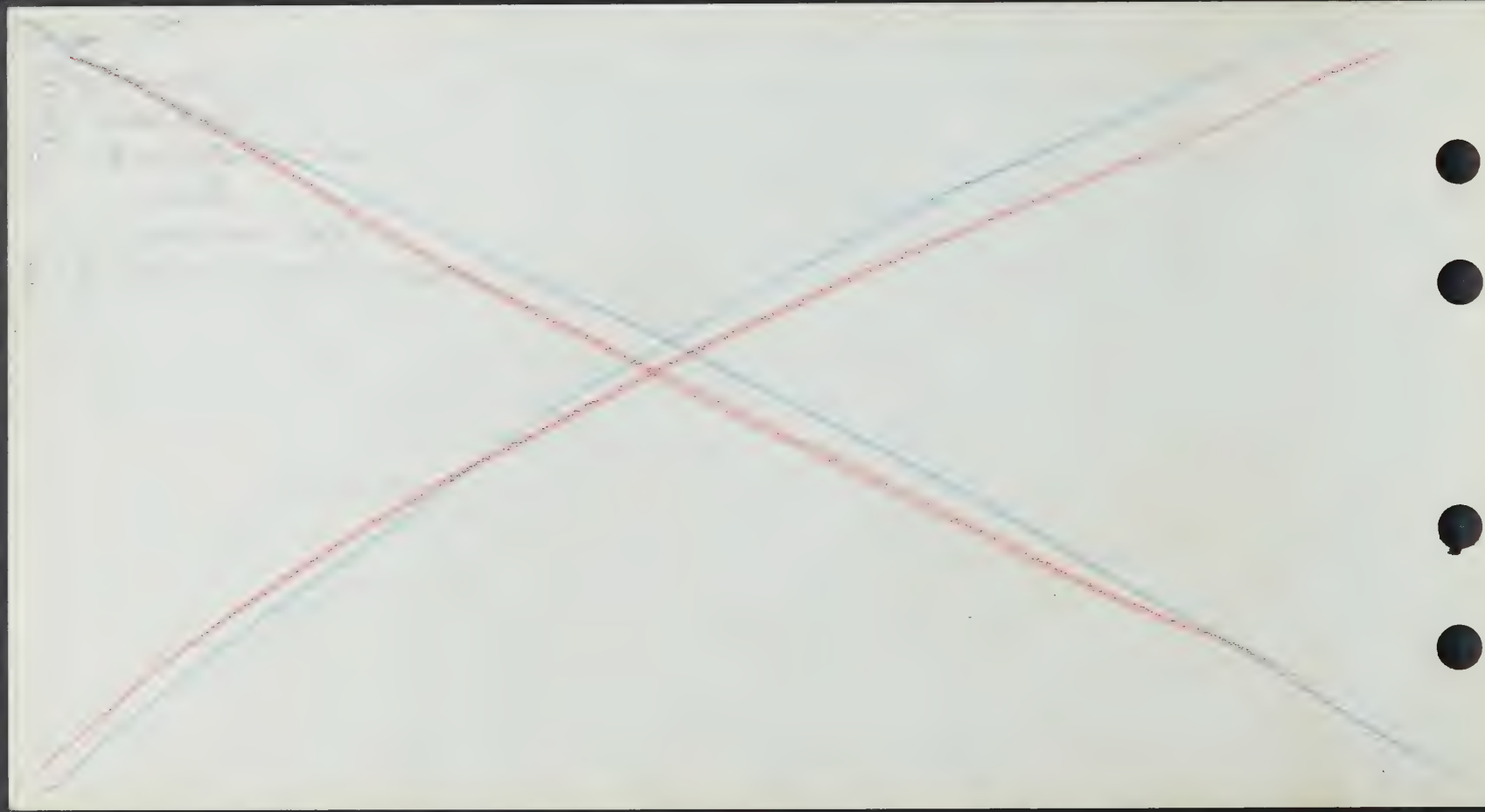


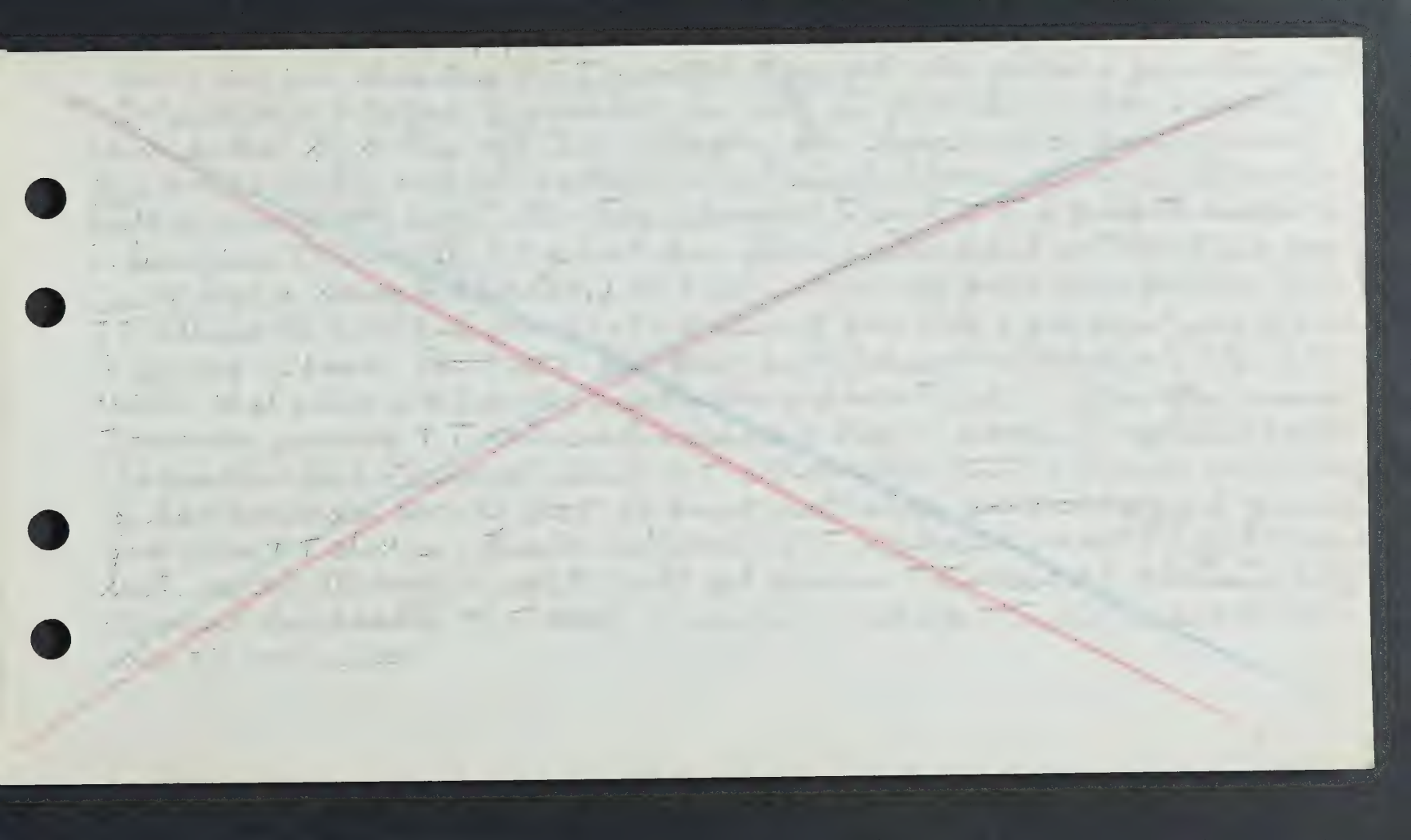


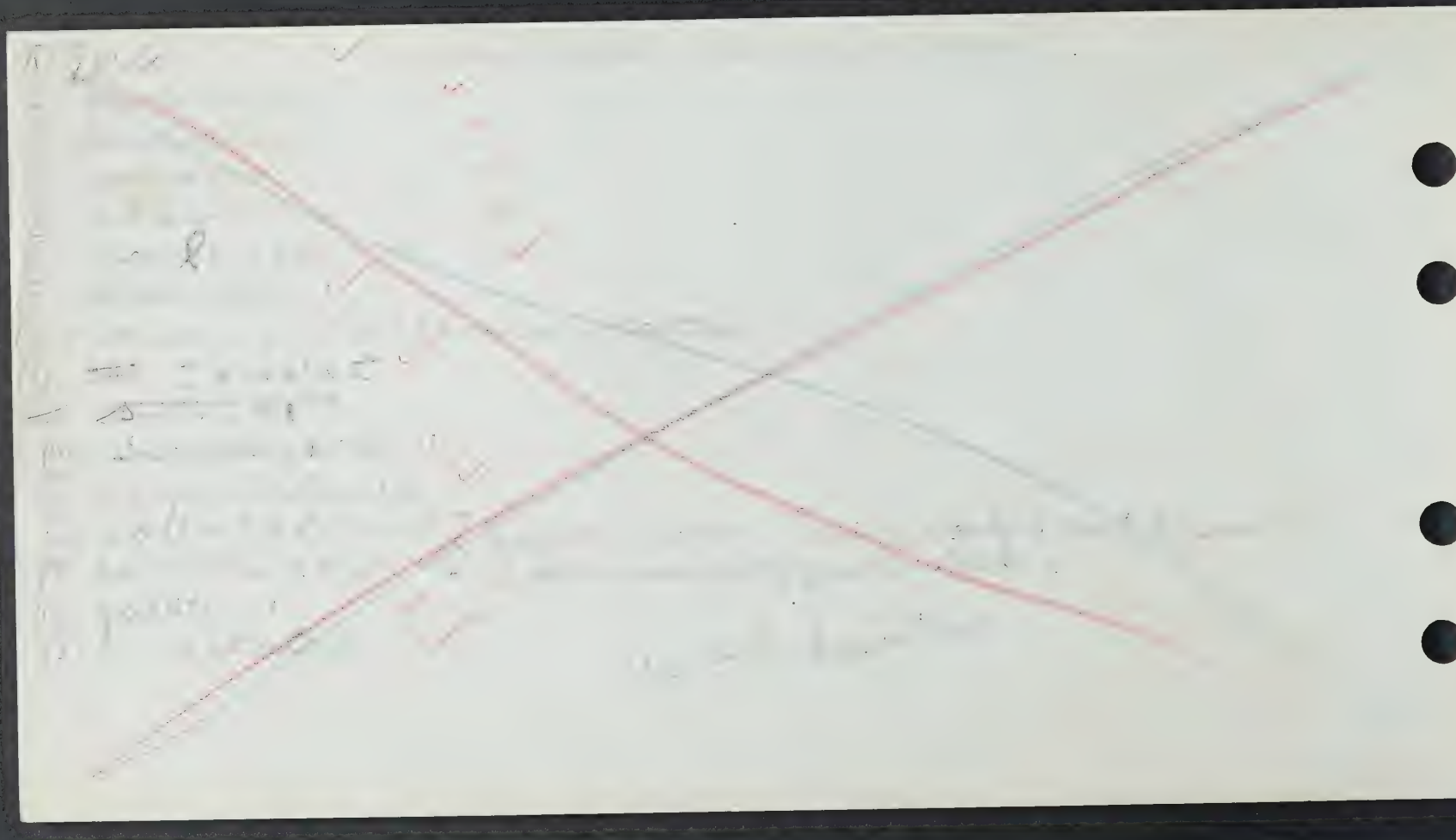










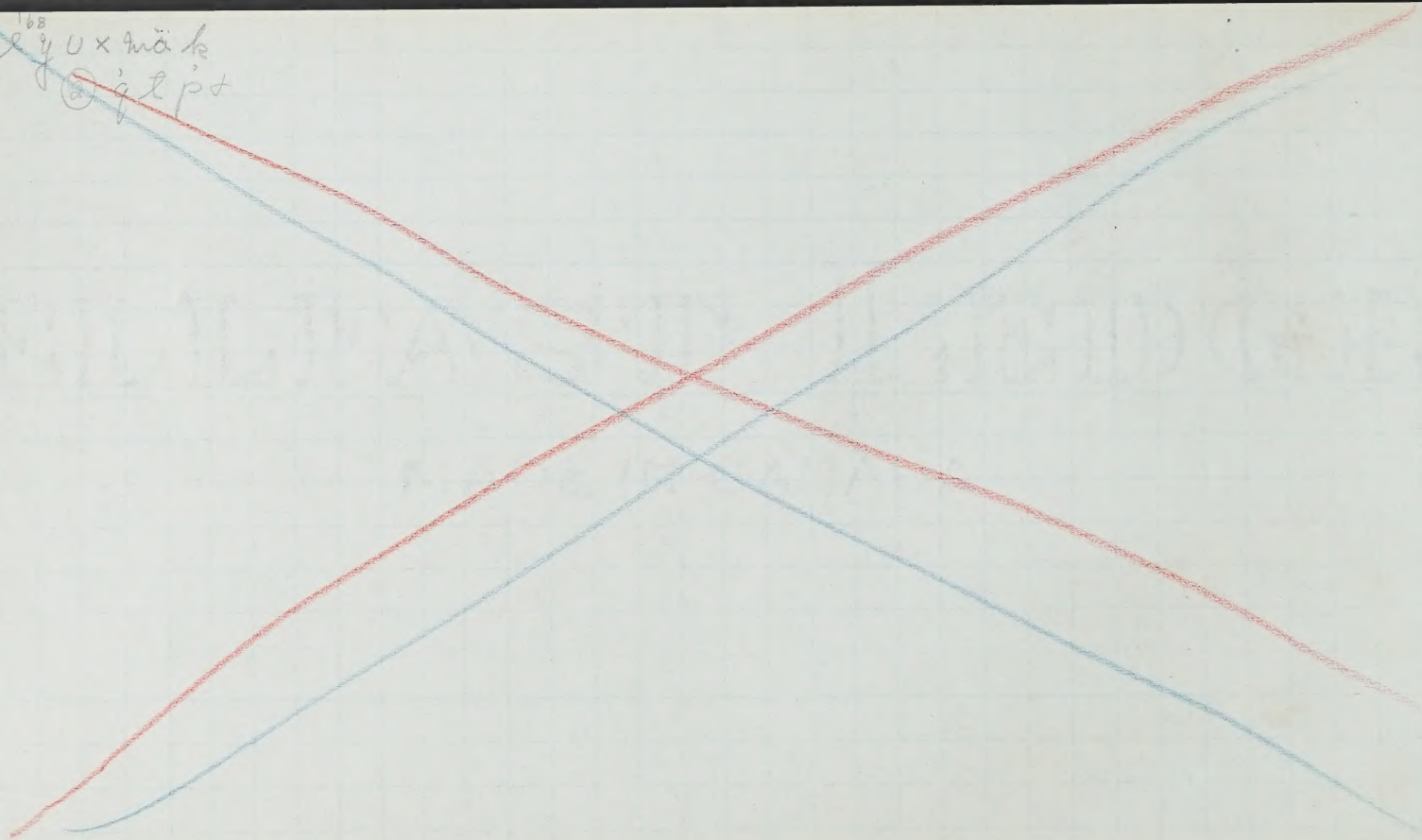


B

In the beginning ST sent down to some place for up the Clearwater & both (2) (apparently (3) was part of his name), (4), (5), & (6). They thought that they were the first to reach the land, but alas soon saw a man (7) who had preceded them. They cried & cried. At length (2), who had brought the Coast's power with him, waved his hands over their faces, causing their tears, & held them up towards the land of the Fort Rupert people (8), & saying, "Be for that is why there has always been fog on that part of the coast. (2) had many powerful shaman powers from ST, which he used to kill birds & animals for food, he just threw his power at them & they fell down dead. He could revive too. He tried to turn the animals into men but only succeeded with the eye of the wolf. (2) used to have a wonderful (alxakim) : he arranged round the fire a number of cones (9), & pressed with his feet. The cones came to life & beat time for him, as he executed a machine with his feet. Then they all came down the valley where (2) gave a busint performance, in which he used the ~~wooden~~ feet of (1), as ST had instructed him. He used hulusta the carpenters as ST had instructed, & gave presents of (~~blankets~~ dog). This is the busint ~~performance~~ pre-dog. & has been carried out ever since.

When (4) dances & songs are of (mesmesalanik). In all busint dances & songs ~~are~~ of the busint who are presently to appear as hulusta. The theme is always the same, & the busint, unless the tune is altered all the time. The (tzixtaman) night, after dancing (2)

1) ye'68 ÿ u x mä k
② ' q l p +



enjects (shinwar) into o bubusint. As each receives it he becomes as if mad, rushes around, not knowing where it has gone, outdoor. After 1 or 2 into o bush + (mints) alone can restore him by barking from behind his hut. O frightened (ambhint) in o other houses listen + tremble. This injection is called ①. Then follows o usual round, getting + songs + distributing wood next night, then going to o bush ② for wood, gotti in + h E Busum. On that night each Clusta is introduced from o glusta be (ans), + takes up a station in front of o fire, with proper painting + samples of work. This never varies. O ambhint realise they are but sticks, but what they fear is o power in behind. Agotti is also a tribesmen, as a bubusint always pronounces that he has had a ge x come. If he is wearing a mask he takes it off + o ambhinsta see it in his hand. Until after the sun o dancer must not leave his house. It is at o end of o bubusint time that old bubusint are (skied). It is of ge x that ambhinsta of said "they don't know what it is."

1. ä s°äx
2. qwaxiwax
3. ~~hesq'a hale~~ ~~tuski axäk~~
4. xaxuq
5. qwalitk sea-gull
6. haxchk' mallard
7. to a mountain in sight but they had no means of climbing it there.